CANADA'S NATIONAL JEWISH NEWSPAPER

CANADA WELCOMES PRIME MINISTER ESHKOL

THE CANADIAN JEWISH NEWS

Friday, January 12, 1968
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Thousands in Toronto will greet Israeli P.M.

PEARSON-ESHKOL TALKS MONDAY

Will also confer with Paul Martin

by BEVERLEY MORIN
CJN Correspondent

OTTAWA

The Prime Minister of Israel, Mr. Levi Eshkol, has a full program awaiting him during his January 15 visit to Ottawa.

On arrival from Montreal, he and his party, including Mrs. Eshkol, will be met by Prime Minister Pearson with whom he will discuss matters of common interest to Canada and Israel.

Following this the Hon. Paul Martin, Minister of External Affairs, and various Canadian officials will hold more general talks with the Israeli delegates.

In addition to Mr. Eshkol, the Israeli party comprises: His Excellency Arieh Eshel, Israeli ambassador to Canada; Dr. Yaacov Herzog, Director General of the prime minister's office; and former ambassador to Ottawa; Mr. Aviad Yaffe, Toronto-born political secretary of the prime minister; Brig. General Yosef Geva, Military Attache to the United States and Canada; Lt.-Gen. T. Lior, military a.d.c. to the prime minister; and Mr. Dan Patir, press officer and Counsellor of the Israeli Embassy to the United States. The delegation will be accompanied by security men and several Israeli journalists.

Following the formal meetings will be lunch with Mr. and Mrs. Pearson, where the meal will be non-trefa (please check spelling), featuring Canadian fish.

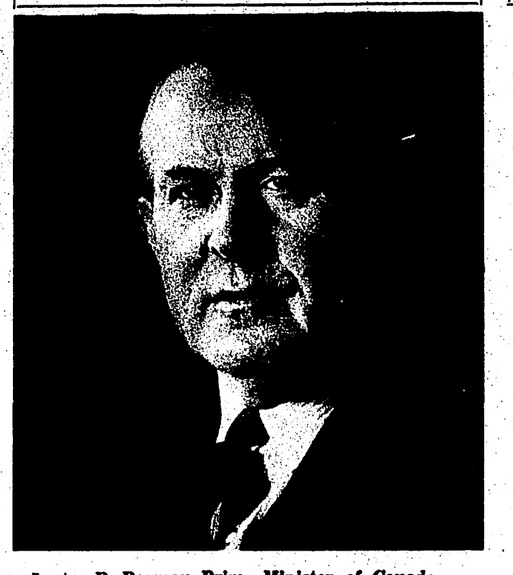
Later in the afternoon the Governor General and Mrs. Michener have invited the Israeli party to tea at Rideau Hall, residence of the governor general.

Prime Minister Eshkol will hold a press conference shortly before the official reception offered by Israel for members of the diplomatic corps, members of parliament and other Canadian officials as well as leaders of the Jewish community here.

In turn, the Ottawa Jewish community will honor the Eshkols at a reception in the evening.

The Israeli party will leave Tuesday morning for New York, en route to London and meetings with Prime Minister Wilson and his foreign secretary, George Brown.

THE HOST



Lester B. Pearson, Prime Minister of Canada

THE GUEST

Levi Eshkol, Prime Minister of Israel

U.S. PROMISES AID TO BESIEGED JEWISH STATE

by The Canadian Jewish News reporter

Israel Prime Minister Levi Eshkol is scheduled to arrive in Toronto today, Friday, January 12th, around noon, at Malton International Airport. The Prime Minister of Israel, who reportedly scored a great diplomatic feat during his negotiations with United States President Lyndon B. Johnson, will resume his political talks on Monday when he meets Canada's Prime Minister Lester B. Pearson and Foreign Minister Paul Martin.

During his talks he will be accompanied by Dr. Yaakov Herzog, Director-General of the Prime Minister's Office, the Honorable Aryeh Eshel, Israeli Ambassador to Canada, his political secretary, Aviad Yaffe, and other experts.

The Israeli leader commences his first Canadian tour in Toronto.

This Friday afternoon he will be the guest of the Lieutenant-Governor and of the Premier of Ontario, the Honorable John P. Robarts.

The Prime Minister arrives here accompanied by Mrs. Eshkol.

Following the official functions, he will retire to his hotel suite for the Jewish Sabbath.

Tomorrow, Saturday evening at 9:00 p.m., Mr. Eshkol will address Toronto Jewry at a mass rally at Beth Tzedec. Prior to this mass reception which is open to the entire community, he will be the guest of the leaders of the Jewish community at a closed dinner at Adath Israel, from 6:30 to 8:30 p.m.

On Sunday afternoon, the Israeli Prime Minister leaves for Montreal where he will attend a festive dinner tendered by Mr. Samuel Bronfman at the Shaar Hashomayim Synagogue.

Late in the evening Mr. and Mrs. Eshkol will be guests at the opening of the Golden Jubilee Hadassah Convention in Montreal.

Monday morning he leaves Montreal for Ottawa where he will be Monday and Tuesday as guest of the Canadian Government.

Diplomatic sources insist there is more to the understanding between the American President and the Prime Minister of Israel than the very terse communique issued at the LBJ ranch after the visit.

In the official statement it was stressed that the President and the Prime Minister "considered the implications of the pace of rearmament in the Middle East and the ways and means of coping with this situation."

It also states that Mr. Johnson has agreed to keep Israel's military defense capability under active and sympathetic examination and "to review this situation in the light of all relevant factors, including the shipment of military equipment by others (Russia) to the area."

It also is stressed in the American capital that Mr. Eshkol, in this communique, endorsed indirectly the American stand in Vietnam when he subscribed to support the "resistance to aggression wherever it occurs."

JCNS reports from New York that the fact that General Mordecai Hod, head of Israel's airforce, now is in the United States proves that practical steps are being taken to supply some planes demanded by Israel.

Although Hod's presence was kept secret, the news leaked out to the press and it is hinted that General Hod already may be active in helping to plan United States military aid to Israel.

It is reported furthermore that Mr. Eshkol's statement to Johnson—that Egypt has received ground to ground missiles—has convinced the American leader and the Pentagon of the necessity to help Israel keep the balance of military preparedness immediately.

It is predicted that, no matter how bad the weather in Toronto Saturday night or in Montreal Sunday night, Jews will turn out en masse to greet the Prime Minister of Israel.

As one elderly woman in Toronto told this reporter: "If they could have walked against Soviet guns on the Golan Heights, I can challenge the snow to say, thank you, to the leader of Israel."

Chief Rabbi's statement

LIBERAL MARRIAGES "VALID"

London, (JCNS) - Exactly two years after the controversy first started, the question of the religious validity of Reform and Liberal marriages has been clarified by the Chief Rabbi of Britain, Dr. I. Jakobovits.

In a letter to Rabbi Sidney Brichto, executive vice-president of the Union of Liberal and Progressive Synagogues, Rabbi A.M. Rose, secretary to the Chief Rabbi, wrote that Dr. Jakobovits asked him to confirm a statement by Rabbi Brichto "that no responsible Orthodox authority would ever deny that where a marriage took place in a Liberal synagogue which could just as well have taken place in an Orthodox synagogue, the children of such a marriage could become members and indeed be married in an Orthodox synagogue".

The letter was read to members of the executive of the U.L.P.S. by their president, Lord Cohen of Walmer.

"I trust that you will all welcome this unequivocal declaration", Lord Cohen stated, which refutes certain views expressed, prior to Dr. Jakobovits' appointment, which views misrepresented the true situation.

The controversy, it will be recalled, was sparked off in December, 1965, by Dayan Morris Swift, of the London Beth Din, who stated that Reform or Liberal marriages could be considered valid but no more so than those performed in a register office (which are not valid marriages according to Jewish law).

"They are merely contractual agreements between men and women and lack any sanctity," he declared.

CHEERS FOR HATIKVA IN MOSCOW

London (JCNS) - Mrs. Ekaterina Furtseva, the Soviet Minister of Culture, was among a Moscow audience of 2,500 people who gave an enthusiastic reception to the French-Jewish singer, Maya Casabianca, when she sang Hatikva in Hebrew and then in French.

In an interview in a French newspaper upon her return to Paris, Miss Casabianca, who spent six weeks in the Soviet Union, where she gave 30 performances in different cities, said that the most successful songs in her repertoire were two horas.

She had to give encores of them, while audiences joined in the chorus, she said.

In Yalta, continued Miss Casabianca, the Minister of Agriculture, who was in the audience, "jumped on the stage in his enthusiasm and kissed me full on the mouth, Cossask style.

"I was so taken aback that it was the Minister who gave the signal for the audience to sing the refrain of the hora again".

ESHKOL RECEPTION AT THE UNITED NATIONS — From right to left: Dr. Yacov Herzog; U Thant; Levi Eshkol; Ambassador Raphael; S. Rosenne of the Israeli Delegation.

I.M. LEWIN IN TORONTO

Rabbi I.M. Lewin, world president of Agudat Israel and former Israeli Minister of Social Welfare, will address Toronto Jewry on Saturday night, January 20th, at Torath Emeth Jewish Center.

EITZ CHAIM DINNER

The annual dinner of Toronto's Eitz Chaim Schools will take place Sunday, January 21st, at 1 Viewmount Avenue. It will honor executive board life members.

Dr. Rosenberg reports from Holy Land

CHRISTIANS FOR UNITED JERUSALEM

Dr. Stuart E. Rosenberg, spiritual leader of Toronto's Beth Tzedec, is on leave in Israel. From Jerusalem the eminent rabbi reports to the Canadian Jewish News on the most recent development concerning the problem of the unity of the Holy City.

This article is based upon Dr. Rosenberg's exclusive interview with His Beatitude Benedictos, the Greek Orthodox patriarch of Jerusalem.

The Editors

"Jerusalem must never become an internationalized city — this would lead to a new and endless round of inter-church rivalry over the Holy Places, and constitute nothing less than a disaster for Christianity."

These were the forthright words of the most powerful and most respected Christian leader in the Middle East, His Beatitude Benedictos, Greek Orthodox Patriarch of Jerusalem. On his 76th birthday, he granted me an audience before the full splendor of his court, consisting of some of his would-be successors, most notable of whom is his astute Cheif Secretary. Vasileos, who also serves as Archbishop of Jordan, a politically-crucial post.

"Christians in the western world," said the Patriarch, "do not appreciate the long history of the Christian Church in the Holy Land, nor do they understand the ways in which the interests of Christianity have been protected here. Most Western Christians — particularly those who live in or near Catholic countries — fail to understand that it is the Greek Orthodox Patriarchate of Jerusalem that has long enjoyed special controlling rights over the Christian Holy Places, and that nothing can be done, legally or morally, to change these rights, without our knowledge and agreement."

"Indeed," the Patriarch continued with some passion, "I have no disrespect for either Athenageoros, Patriarch of Constantinople, nor for Pope Paul. But in recent months I have found it necessary to send messages to both of them, reminding them that neither of them, jointly or apart, can make any disposition of the Christian Holy Places here, without consulting with us, here in the Patriarchate of Jerusalem."

The oft-forgotten facts of political history to which the Patriarch was alluding, are rooted in what is known as "The Status Quo" — a document assigning the Greek Orthodox Patriarchate in Jerusalem, (which is an autocephalic body, independent of the rue and sovereignty of any other church institution either inside or without the Greek Orthodox community) very special and paramount rights in the guardianship of the Holy Places. In 1855, at the end of the Crimean War, the Treaty of Paris established these rights as a matter of international law. Ever since, whether at Versailles after World War I, or at the United Nations since World War II, all efforts to change this "Status

cont on page 8

DR. ROSENBERG writes for The Canadian Jewish News from Jerusalem

ESHKOL'S MISSION

by M.J. NURENBERGER

The most crucial problem facing Prime Minister Levi Eshkol in his present negotiations with the West, especially the United States of America, is: Jordan. The paradoxical feature in this issue is that the most troublesome point of friction—if there is a difference of opinion between the viewpoints of the two negotiating governments—evolves around the artificial kingdom of Jordan.

There never was a nation called Jordan. It was carved from the Land of Israel by the British in order to set up a puppet regime at the expense of the Jews who had been promised all of Palestine and whose historic claim to the entire Holy Land had been confirmed by the Balfour Declaration and later by the League of Nations mandate.

Thus began the history of the Hashemite rule in a part of the Land of Israel by Hussein's grandfather Abdullah—at first Transjordan, now Jordan.

Because of this division of Palestine, peace in the Middle East seems so difficult. For how can Eshkol "return" to Hussein land not his?

Some in the United States subscribe to the British theory that the preservation of a strong, viable Jordanian nation is in the best interests of the West. Because of complete Soviet occupation and political colonization of Egypt and Syria, in London Jordan is considered the last hope for Western presence in that area. Also, because Jordan occupied the old section of Jerusalem in 1948, some conservative Christian circles that never favored the revival of Jewish sovereignty in the Holy Land hope Jordan still may succeed in redividing the Holy City, thus nullifying Israel's renaissance. For what kind of Israel could there be without Jerusalem?

It doesn't matter that Greater Jerusalem had a Jewish majority long before the establishment of the Jewish state. All that counts are certain prejudices built upon superstition and some interpretation or misinterpretation of theological dogma.

Hence the United States Government is being pressured into rescuing Hussein not only to rule Eastern Palestine or Transjordania but to assume the role of a sort of protector of the sanctity of the Holy City.

• • •

For nineteen years Jordanian authorities in the Old City of Jerusalem have practised the most outrageous vandalism vis-a-vis places sacred to other religions. Defiling the cemetery on the Mount of Olives is but one instance of their protection of sites dear to others.

Furthermore it is well known that were it not for the international conspiracy headed by Russia against peace in the Middle East, the Arabs on both sides of the Jordan, in their great majority, already would have found ways and means to negotiate directly a modus vivendi with the Jews. Yet, if Hussein is to survive—can he survive without an accomodation with Israel?

This then actually is the meaning of the Israeli demand for direct negotiations. For, what business have the Egyptians and Syrians in the Holy Land? The people of the area, Jews, Druzes, Arabs, should determine its future without outside pressure.

Yet the ways of politics—especially since the USSR has decided by hook or crook to move into this part of the world—seem to prevent a rapid solution of this serious problem.

Because of Moscow's agitation, against its will Israel has become involved in a point of conflict between the two superpowers. However, while, in the monolithic state of Russia, the policy of the regime is carried out to the letter in the absence of any opposition, in the United States many interests are urging the Government to maintain some influence within the Arab world through Hussein. Those State Department officials who bungled in Egypt and in other world centers, who miscalculated on Yemen, are doing their utmost to prevent the Defence Council of the United States from strengthening Israel.

In contrast to what some profess, without Jewish presence in the Middle East the entire region might have been a Nasser empire or, even worse, an Algeria by the grace of China.

Thus one may expect a closer entente between Jerusalem and Washington.

• • •

However it seems that even Israel's best friends fail to realize that the Jewish state cannot abandon certain positions without weakening itself and thereby providing aid and comfort to the subversive forces opposed to the West.

In both the United States and Canada Levi Eshkol may be told by some that he should make concessions. Yet has Israel refused a priori any concession?

There is only one concession that Israel cannot make: the one that gave Nasser in 1957 the impression that the Jewish state can be harrassed perpetually without punishment and that its withdrawal from positions won means surrender to blackmail.

The Jewish people and the state that symbolizes its rebirth and unconquerable determination never to return to the ghetto cannot be coerced into any form of political suicide neither by Russia nor by all those whom certain circles provoke against the survival of Zion reborn.

Johnson understood Eshkol, I am sure. For modern Israel, born out of the first anticolonialist revolt in the Middle East, speaks to the newly emerging Asian world—despite all misrepresentations by its enemies—with the voice of America, 1776.

It shouldn't surprise me at all had Eshkol, the courageous, dapper Jew, answered in response to some suggestion of surrender with the following famous words—against surrender—of John Adams:

"Posterity! you will never know how much it cost the present generation to preserve your freedom! I hope you will make a good use of it. If you do not, I shall repent it in heaven that I ever took the pains to preserve it."

(by a CJN reporter)

Interview with new spiritual leader of Shaarei Shomayim

A RABBI FACES CHALLENGE OF TORONTO COMMUNITY

"My determination . . . is to carry on and go forward with all the talent and energy at my command . . . with the development of what can best be described as a 'dynamic' Orthodoxy . . . an Orthodoxy that, by virtue of its dynamism, is very much open to the old and to the young, to the observant and the non-observant . . . to all who are in honest search of an authentic religious atmosphere."

These are excerpts from Rabbi Emanuel Forman's opening remarks upon his recent installation as spiritual leader of Shaarei Shomayim Congregation.

Rabbi Forman displays the easy assurance and self-confidence of a man who clearly has distinguished himself in the past, both in the secular-academic and rabbinic fields. A graduate Summa Cum Laude of Yeshiva College (1953), he holds an M.A. in Mathematics from Yeshiva University as well as an M.A. in Jewish Philosophy from Brandeis University. At present he is candidate for a Ph.D. in Jewish Philosophy from Brandeis.

While still in college, Rabbi Forman actively became involved in congregational youth work. More recently, he has served as a regional advisor to the National Conference of Synagogue Youth and as a visiting lecturer in the B'nai B'rith Hillel programs of a number of Eastern universities.

During the ten years Rabbi Forman occupied the pulpit of the Young Israel Congregation in Brookline, Massachusetts, congregational membership grew from sixty to two-hundred-fifty families. Under his leadership, the congregation built the first new Orthodox synagogue in Boston in over fifty years.

Rabbi Forman feels that his new position at Shaarei Shomayim will offer the challenge of broad exposure to the Jewish community of Toronto, a community which he does not hesitate to state is possessed of a stronger Jewish consciousness, a deeper sense of Jewish identity and cross denominational unity of purpose than are to be found anywhere in the States.

The new spiritual leader of Shaarei Shomayim sees that his foremost task is to aid in the restoration of a "truly religious spirit" into an orthodoxy which often has overformalized its most powerful institutions. He feels that, although Halakha (Jewish Religious Law) certainly is the essential minimum of Jewish commitment, even a halakhically observant community can lose sight of "religious values". This has caused a religious "generation gap" which must be bridged if one is to transmit Jewish tradition to the next generation.

The ultimate answer to the youth problem, Rabbi Forman asserts, will depend upon a much wider appreciation of and commitment to the modern Day School and Yeshiva movement by Jewish parents, necessitated by clearcut failure of the afternoon school-approach to Jewish education.

Rabbi Forman maintains that the issue of Aliya (migration to Israel) has not been faced squarely in the past, that any truly religious family should regard seriously the Aliya of at least one of its members. The fact that the older generation does not consider Aliya, he added, surely must contribute to the disillusionment of the young by confirming their suspicion that the Jewish Establishment has become infused with purely secular goals.

Israel Emergency Campaign

"...Millions of Jews have been saved miraculously. Now let us add millions of Jews who will strengthen and add inspiration into their Mitzvot-observance beginning with the Mitzva of Tefillin...."

From a proclamation by the
Lubavitcher Rebbe
Rabbi Menachem M. Schneerson, shlita.

- We all know of the great miracles that took place in Israel.
- We Jews know the true answer to the world's amazement at our outstanding victory—that G-d's help was the only Secret Weapon that brought us this victory.
- We all have witnessed the great upsurge of spiritual revival that has engulfed Jews the world over.

DEAR BROTHERS AND SISTERS

Let us express now our sincere gratitude to Him through observance of Mitzvot.

At this auspicious moment of reawakening, a worldwide Tefillin campaign has been organized.

...FROM THE HOLY LAND — at the Kotel Maaravi (the Western Wall) where a Tefillin stand is in operation all day extending to trains and busses throughout the country...

...AROUND THE GLOBE — from Australia to England, in the spirit of the Lubavitcher slogan, "Uforatzta." (And you shall spread forth westward, eastward, northward and southward." Genesis: 28:14)

...IN HOSPITALS, INSTITUTIONS, SHOPPING CENTERS AND PARKS — The clarion call is heard: "Identify yourself with Judaism through the observance of Mitzvot (precepts) beginning with the precept of TEFILLIN!"

In the forthcoming weeks a **TEFILLIN CAMPAIGN** will be organized in Toronto. Visits will be made to hospitals, institutions and individuals to enable them to learn about and actually fulfill the mitzva of Tefillin. This, of course, will be in the nature of a public service without fee.

IF YOU ARE INTERESTED IN HELPING OR IF YOU WISH TO BE INFORMED AND NEED ASSISTANCE, CALL ANY OF THESE NUMBERS, DAY OR NIGHT:

633-8020	636-6366	633-3411	787-9292
636-1176	787-6711	782-3742	636-9709

GUEST OF HONOR. — Mrs. Abraham J. Karp, wife of Rabbi Abraham J. Karp of Temple Beth El, Rochester, and author, who will be guest of honor at a reception tendered by Adath Israel Sisterhood, Sunday evening, January 28th, at the home of Mrs. A. Nisker. Mrs. Harry Solomon is president of Sisterhood; Mrs. J. Bass, Adath Israel vice president over the Combined Campaign for the Jewish Theological Seminary of America; Mesdames Joseph Wayne and H. Levine, co-chairmen of Combined Campaign. Mrs. Joseph Grossman is the National Women's League president for Ontario.

TORONTO SYNAGOGUES

ENTERTAINED.

- Nat Garnick presented An Evening with Sholom Aleichem, last Tuesday, for B'nai Israel Beth David. ATID (college age group).
- Last Wednesday the Adult Education Committee reconvened the Rabbi's Talmud class. Rabbi Albert Pannenheim conducted the class.
- Next Thursday evening Will Waslow, executive director, American Jewish Congress, will speak on: Negro and Jew in Confrontation.

DINNER MEET

At a dinner meeting tendered by Beth Sholom Brotherhood at the end of the month, Arthur Maloney, Q.C., will be guest speaker. Topic: A Criminal Lawyer Looks at Criminal Law.

At the meeting Brotherhood will make a monetary contribution to Dr. Gordon Murray, a former recipient of the Humanitarian Award for outstanding work in medical research.

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of
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ON HIS VISIT TO
MONTREAL

MIZRACHI
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National Religious Zionist Movement
MONTREAL
welcomes in the name of the Lord whose abode is Zion
HIS EXCELLENCY
LEVI ESHKOL
Prime Minister of Israel
upon his state visit
to Canada

WE SALUTE THE PRIME MINISTER
OF THE STATE OF ISRAEL
HIS EXCELLENCY
LEVI ESHKOL
UPON HIS VISIT TO MONTREAL
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Rabbi Isaac L. Hechtman — Executive Director

ISRAEL PRAISED FOR XMAS ARRANGEMENTS

Jerusalem (JCNS) - The Israeli authorities deserved praise for their successful arrangements which ensured the peaceful celebration of Christmas in Bethlehem, according to Bethlehem municipal officials. It was the Israelis' first major test as the new custodians of the Christian Holy Places.

Stringent security precautions were in response to incitement from Amman, but the sole incident was the cutting of the overhead Post Office cable relaying messages between Bethlehem and Jerusalem. This interrupted for a few seconds only Kol Israel's broadcast of the midnight mass from the Church of Nativity on Christmas Eve, and caused foreign correspondents who had come to Bethlehem for the occasion to return to Jerusalem to file their stories.

Israeli police escorted Monsignor Alberto Gori, the Latin Patriarch of Jerusalem, along the original Christian five-mile route from Jerusalem to Bethlehem through the southern suburbs of the capital, instead of the by-pass used for the past 20 years.

The Military Governor of Bethlehem, the town where David was born, and municipal officials escorted the Patriarch into Manger Square where an Israeli police band and a municipal band alternated in entertaining the townsfolk and some 7,000 pilgrims, from abroad and Israel, with light music and marches.

The service was televised to the people in the square from inside the church where, because of the limited room, only some 300 personalities had been invited to attend the mass, including the Israeli Officer Commanding Central Command.

Many of the armed forces stationed in the town withdrew on Sunday night leaving the police in control if there should be trouble, such as there had been in the past between different Christian sects.

FEWER PILGRIMS

The pilgrims were fewer than usual because of the ban imposed on Christians in Arab countries against attending the celebrations, and because Israeli Christian Arabs who used to cross into Jordan to meet their relatives there but not to worship, can now visit Bethlehem any day of the year.

One token defiance by some local inhabitants - an acknowledgement that they were free to offer non-violent opposition - was the display on many balconies of Hashemite flags alongside Pontifical pennants. However, Bethlehem officials were full of praise for the Israelis for their perfect organisation which they compared favourably with the Jordanian army's supervision - and even British control before 1948.

SCIENTISTS IN ARGENTINA

Buenoa Aires (JCNS) - Israel Dostrowsky, president of the Atomic Energy Centre in Israel and Abraham Seroussi, head of the Centre's chemical laboratories, were among the guests at the official opening last week of the new Argentine Atomic Centre at Ezeiza, some 25 miles from Buenos Aires by President Ongania of Argentina.

Another guest was Efraim Friedmann, executive director of the Chilean Commission for Atomic Energy, who is a Jew.

Israeli border guard checks Arab truck leaving West Bank for Jordan

Shaarei Shomayim Congregation
470 Glencairn Avenue, Toronto

HAROLD WEISBERG

Professor of Philosophy, Dean of the Graduate School of Arts and Sciences, Brandeis University, recently elected National Chairman of the B'nai B'rith Commission on Adult Education

Will speak on

The Meaning of Jewish Religion Today

Thursday evening, January 18th, 1968
at 8:30 p.m.

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Eight Annual Institute of Ethics

INAUGURAL LECTURE
ON THE ARAB-ISRAELI STRUGGLE

BY

Dr. Judd L. Teller

Famous Author
Scholar and
Lecturer

MONDAY,
JANUARY 15
9 P.M.

BILLY GRAHAM FOR ISRAEL

New York (JCNS) - Disturbed "by the attitude of some evangelicals towards Jews", Dr. Billy Graham, America's leading evangelist, has clarified his own views towards Jews and Israel.

He believes that Israel must not yield to pressures which might jeopardise her physical security, that Jerusalem will remain united as a Jewish city with free access to holy places by all religions, that Jews are not "deicides", and that Jews are not "lost to salvation" if they do not accept Jesus.

WHY HE DELAYED

Dr. Graham gave his views to Rabbi Arthur Gilbert, former director of the Anti-Defamation League, in an interview at his home in North Carolina. The interview will appear in the forthcoming issue of the A.D.L.'s "Bulletin".

He disclosed that during and immediately after the Six-Day War he was in touch with American political figures to urge support for Israel's right to survival.

He delayed making any public statements, he said, because of pleas from evangelical Christians in Arab countries, who feared reprisals from their governments.

But in spite of this effort not to offend Arab sensibilities, Dr. Graham's strong pro-Jewish views were so well known that he had been barred from Egypt since 1961, he said.

•The Federated Zionist Organization of Canada•
•The Canadian Jewish Congress•
•The United Jewish Welfare Fund of Toronto•

are pleased to invite the

Toronto Jewish Community

to welcome

HIS EXCELLENCY THE PRIME MINISTER OF THE STATE OF ISRAEL AND MRS. LEVI ESHKOL

at a **PUBLIC MEETING** on
SATURDAY, JANUARY 13th,
9 P.M.

BETH TZEDEC Congregation
1700 BATHURST STREET

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SALUTE and WELCOME

to his Excellency

THE PRIME MINISTER OF ISRAEL

and Mrs. LEVI ESHKOL

**

May their visit contribute
to strengthen the bonds
of friendship between
two nations dedicated
to peace among men.

**

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TO MOSCOW

THE DEAD DON'T PRAISE THE LORD

Last week The Canadian Jewish News received a cable from Moscow through the Novosti Press Agency which we decided **not** to print. This is the first time a cable with "Jewish information" from the USSR landed in the wastebasket.

At the moment, when the entire Jewish people the world over are outraged by Moscow's constant, uninterrupted provocation of the remnants of Hitler's war of extermination, when the Pravda dares compare Israel with the Nazis, the Novosti Press Agency tries to mislead the Jewish public with such nonsense as "news" as a report at a meeting held at the editorial office of Soviet-ish Haymland, Moscow's Yiddish magazine, and "what works would be offered to the reader in the year 1968."

We also are informed about some literary evenings and other activities of the **Judenrat** employed by Moscow to whitewash criminal activities in the Middle East.

Who do they think we are? Do they think Jews the world over are unaware of the spiritual Auschwitz which has become the "HAYMLAND" of our brethren in Russia? Are we unconscious of the physical Auschwitz they propagate in the Middle East?

The praise of the Lord or Yiddish poetry festivals are not for the dead—but for the living. We want news about Jewish life in Russia.

Le Figaro, Paris — Dessin de Jacques Faizant.

DE GAULLE IS SURPRISED

Paris (CJNS) - President de Gaulle has expressed surprise at the "emotion" aroused by his recent statement on the Jews, made in the context of critical remarks about Israel's policies in the Middle East.

He told the Chief Rabbi of France Jacob Kaplan that his words had been wrongly interpreted. In his own view the President had regarded his statement as a justified tribute to the value of the Jews.

Rabbi Kaplan told the JCNS correspondent here:

"For my part, I stressed that our support for Israel should not have been interpreted as an act of dual loyalty. French Jews who take an interest in Israel remain absolutely French.

"I am happy to say that the President of the Republic agreed and told me that he sees no problem in that question."

Rabbi Kaplan, who called on the President with the representatives of other religious denominations in order to convey their New Year greetings, said that his talk with the President took place in a sympathetic atmosphere and touched on questions of interest to French Jewry.

letters to the editor

THE SKULLCAP VS. THE SABBATH

Dear Editor:

I wish to congratulate Rabbi Erwin Schild for his front page article in the last issue of the Canadian Jewish News (Christmas Trees, Skullcaps and French Signs, January 5th). The courage and sagacity expressed therein are indeed encouraging and refreshing.

However, I submit the following observation to the rabbis of Toronto:

On a Sabbath morning one cannot help but notice throughout the city the lively traffic of cars being driven up to the very doors of synagogues by Jews attending services, bar mitzvahs, etc. It is a known fact that the public desecration of the Sabbath is an incomparably severer transgression against the most basic tenets of Judaism than sitting bareheaded in a public school classroom. Yet there are those who not only permit but actually encourage driving to and from synagogue on the Sabbath and Yom Kippur apparently for the sake of building and sustaining grandiose temples with large halls and tremendous overhead.

Downsview — Isac Wagner

THE LIGHTER SIDE

by Harry Golden

THE MYTH OF THE SOBER JEW

A non-Jewish painter friend of mine openly discusses his former addiction to alcohol without shame or excuses. He believes that alcoholism is an inherited trait.

"I suspect it's got to be", he says. "There's a great deal in my family. There's very little among Jews. Jewish people only get alcoholic if they get loused up with Gentiles".

The relationship between the Jews and alcohol is sociological. It has nothing to do with morals, religion or metabolism. For many centuries the Gentile world has made each Jew responsible for the whole fellowship of Jews. This burden is inescapable and inhibits even the hardened and insensitive.

Another reason for the alleged Jewish sobriety is the great proportion of self-employed and professionals among Jews; getting drunk wastes time and the man who works for himself knows what time means.

I often see the streets in any down-town area populated by drunks. If the Horton Motor Company fires a man for drunkenness, he can turn around when he sobers up and go to work for the Apex Motor Company. But what a Baptist, Methodist, Presbyterian can do, a Jew cannot.

If the Jew loses his store because of negligence caused through drinking, he is finished. The bank won't lend him money to open another. There's little he can do except borrow from relatives to get back to New York where he can try finding a salaried job, maybe.

Where the Jew is self-sustained by career, however, where he has amassed enough money for status to live comfortably; if he is a writer whose skills are in demand; or a college professor with both fame and tenure; or an elected officer of the city or State; he often drinks like there is no tomorrow. I've known some wonderful Jewish drunks.

Which is by way of prefacing the truth that Jews indeed do drink, at least American Jews. More to the point, they enjoy a slick reputation about drinking. They are like the English who profess shock over the amours of the French. But for those of us who are sophisticated the truth is plain: in what the Frenchman calls the love the Englishman is the champ.

This, too, with Jews and alcohol. The Jew is never as shikker as his Gentile drinking companion because the Jew still has an ethnic addiction to good food. He will eat, and eating is the alcoholic's best salvation.

The time has come to bury the myth shikker iz a goy. The Jews on New York's Lower East Side brought this canard with them from Eastern Europe where they saw peasants gathered around a barrel of spirits every Saturday night drinking themselves insensible. I remember as a boy whenever a Jewish drunkard staggered through the neighbourhood my mother would say: "Just like a goy".

Poor Gentiles. But they ought to learn, too, how hard it is to get rid of a reputation.

In our time, the barmitzvah has become a social event. The presents pyramid up before the barmitzvah boy as though he were Cortez, triumphant before the dominated Aztecs. Barmitzvahs are meant to impress, and there isn't a devoted father who won't reveal just what he spent for the bar. And the more he spent necessarily the more dutiful he is.

Yet the reputation for Jewish sobriety is never tarnished. Every Gentile guest automatically supposes the bar was graciously installed just for him. The truth about Jewish drinking is that no Jew, Scotch and soda in hand, bothers to correct him.

Sermon for the week

THIS IS OUR LIFE

When the great Rabbi and leader Rabbi Menachem Mendel of Lubavitch ("The Tsemach Tsedek") was a young boy, he learned that our ancestor Jacob lived the seventeen best years of his life in Egypt. This explanation was based on a scholarly interpretation of the Hebrew words of the opening sentence of this week's Sidra: "And Jacob lived in the land of Egypt for seventeen years."

• • •

When he came home from Heder (junior Yeshiva) he asked his grandfather, Rabbi Shneur Zalman (of Liadi—founder of Chabad-Lubavitch Hassidism): "Is it possible that Jacob, who was called 'the select of the Patriarchs' should have lived his seventeen best years in the degraded land of Egypt—the abomination of all the heart?!" His grandfather replied: "The Torah relates that before setting out on his journey to Egypt, Jacob sent his son Judah ahead of him to set up a Yeshiva so that his sons would be able to study the Torah there. When one studies the Torah, one becomes closer to God, so that even in Egypt Jacob's life was vibrantly 'alive', full, and rewarding."

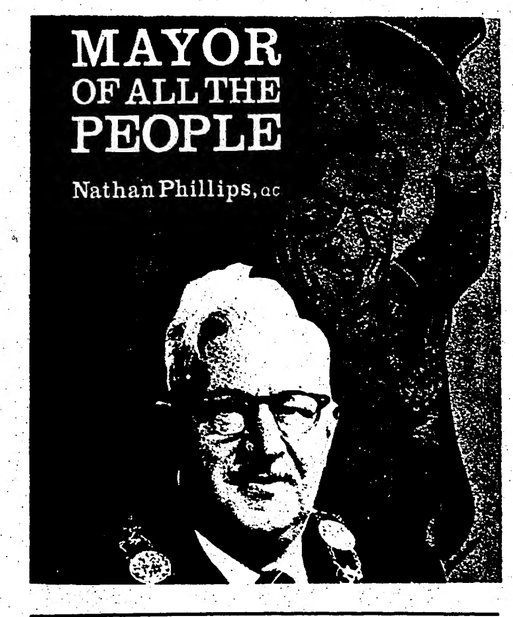
The Torah-academies or Yeshivot that Jacob established continued to flourish during all the years that the Jews were in Egypt. This is most remarkable when we consider how much more severe was the exile in Egypt than any other of the exiles that the Jews subsequently endured. Firstly, the Giving of the Torah at Sinai, when the Jews were endowed by God with extra measures of strength to serve Him had not yet taken place. Secondly, the Egyptian exile was the first exile suffered by the Jewish People and was consequently the most difficult to endure, for, as we see in the case of an individual who, God forbid, suffers an unfortunate experince, the first time is extremely diffcult to bear, but when he undergoes the same experience a second time, his suffering is not so severe; he is, in some measure, "used do it" already. Thirdly, the entire Jewish People were together in Egypt. In the subsequent periods of exile, the Jews were scattered over many lands. Hence, htough oppressed in one land, it was always possible to find a (temporary) "breathnig space" elsewhere as well as to offer aid to the beleaguered Jews in the more severe exile.

Finally, Egypt was so mighty that under ordinary circumstances not even a single slave was able to escape. What hope then, did the Jaws have of ever attaining freedom—when they numbered six hundred thousand persons excluding women and children! Yet despite all these difficulties, Yeshivot continued to flourish all the years of the Egyptian exile.

Nowadays many feel that our age is such that it is too difficult to have their children study in a Yeshiva or day-school. Instead, they leave the Jewish education of their child for Sunday. On Sunday, the parents want to sleep till 12 o'clock, they don't object to his attending "Sunday School" while they sleep peacefully on..... Then, at one o'clock the child recommences his usual "education" of television, movies, and baseball.

The message of this week's Sidra is clear: Even under the most trying conditions of Egyptian oppression, the leaders of our people realized that one-hundred- percent Jewish education is the foundation and cornerstone of our very existence and survival, and must continue, despite all obstacles.

(Adapted from the Hebrew by RABBI MENACHEM M. SCHNEERSON of Lubavitch by Y. M. Kagan)



BOOKS AND MEN

NATE BY NATE

reviewed by N. SCHILLER

Nathan Phillips, Q.C.
MAYOR OF ALL THE PEOPLE
Published by McClelland and Stewart Limited
Toronto/Montreal

"Rawn-ah-gwe-ni-yoh" means, Mayor of All the People, in Mohawk. The title was conferred upon Mayor Nathan Phillips by a genuine Indian Chief. He has used the English appelation for his memoirs.

Beginning with his boyhood in Cornwall, Ontario, Mr. Phillips gives short, lively summaries of the years up to and through the mayoralty.

His mother was more capable in business than his father; both retained a loyalty to their Jewishness and their country, Canada; both planted and cultured the seed of ambition in little Nathan for a political career in this great democracy.

At the age of eleven, young Nathan visited the Cornwall Court House. He decided to be a lawyer.

"My desire to become a lawyer and enter federal politics became my sole ambition -- and I couldn't see one without the other. It didn't occur to me that there could be pitfalls ahead."

This feeling of optimism pervades the former Mayor's memoirs.

* Ambition: "I guess that I am about the only person in the world who ever thought that I could be elected mayor of Toronto and I never at any time gave up the idea."

* Jewishness: "When it became public knowledge that I was to be a candidate for mayor it wasn't received favorably by the regular establishment of Toronto. To them a mayor of the Jewish faith was unpalatable . . .

"Toronto is a very large city. In every large city there are crackpots. Certainly there are some antisemites, but the hearts of the rank and file of the city are sound."

These memoirs should not be read for profound insights. Yet, if a deep, political philosophy is not communicated in these pages, then a practical man's desire to achieve a specific position of leadership, and competently maintain it, is.

Actually it was he who dubbed himself, Mayor of All the People, in his radio broadcasts before an Indian Chief.

Recognizing the power of the press, Phillips courted them.

If he frankly discusses searching-out issues that could be grist for the politician's mill, then there were times when issues having used the former may not have allowed for the latter.

The new City Hall was his dream come true.

Mr. Phillips honestly enjoyed his mayoralty. He never ceased to marvel at the little boy from Cornwall who played official host to royalty. Perhaps this was a factor in helping him in his role of Mayor of All the People.

ASK THE RABBI

Q. What does the mezuza contain and what is its purpose? What is the reason for its exact location, on the upper third of the right-hand door jamb and sloping inwards?

A. The mezuza contains the two passages in which, according to tradition, there is a reference to the mezuza i.e. Deuteronomy 6, 4-9 and 11, 13-21. Like tefilin and tzitzit the mezuza serves as a constant reminder of God and His Law. Since the mezuza serves as a reminder it is fixed so that it can easily be seen as one enters or leaves the room, hence its position on the upper third of the door jamb. Right is the symbol of the good and the true, hence it is fixed on the right-hand side as one enters. The symbolism behind the rule that it is to be fixed sloping inwards and upwards appears to be that the mind be directed heavenwards in gradual progress.

Q. What are the main religious attitudes to leaving one's body for medical research?

A. Although it is forbidden to mutilate a corpse, the Talmud (Hullin 11b) appears to permit it in order to save life. In the early days of anatomical research the eighteenth-century scholar, Rabbi Ezekiel Landau, ruled that an autopsy was permitted only if it was expected to result in the immediate saving of a life, but not for any long-term benefits of research. His argument is far from conclusive, and not all Orthodox authorities agree with it, but it became the basis for much of the present-day opposition to autopsies.

Most rabbinic authorities would, however, doubtless agree that the heart transplantation performed in Cape Town recently, designed to save a patient's life, is permitted. Many, indeed, would consider it obligatory, since the saving of life is a positive command.

Q. What is Yayin Nesach (non-Kosher wine) and why is it forbidden?

A. The term occurs in Deuteronomy 32, 38 and means "libation wine", i.e., wine poured out before idols. The rabbis extended the prohibition to include any wine prepared by idolaters. Strict Orthodox practice has extended the prohibition further to all wine (other than in sealed bottles) touched by non-observers.

REBBE'S MEN GET SHOCK

Jerusalem - Members of the ultra-Orthodox Neturei Karta sect were infuriated when they received recently in the post a missionary newsletter instead of the journal to which they subscribe, "Der Yid," issued by the Satmarer Rebbe in New York.

Investigation disclosed that the two mailing lists had been switched in the New York agency which dispatches both papers.

No one has recorded yet the reactions of the citizens of Lagos, Accra and Monrovia when they received copies of "Der Yid" - in Yiddish - instead of their usual Methodist African Mission weekly.

HERMAN WOUK

Why the Yanks aren't coming

Jerusalem Post Service

WHAT does a successful best-selling American Jewish author visiting Israel talk about to a Jerusalem audience these days? Is it about the Jewish ethos in American literature? About symbolism, trends, schools, etc?

When it is a writer of the nature of Herman Wouk, who is currently on his fourth visit, this time with his family as the guest of the Jerusalem Municipality, one can be sure it will not be any of these themes. At the Jerusalem Khan last Thursday evening Mr. Wouk did some straight-from-the-shoulder talking. Although he had promised Mayor Kollek during the latter's recent visit to the U.S. to talk on the subject "The Relationship Between American Jews and the State of Israel after the Six Day War" and had prepared a "fine" lecture on the subject, Mr. Wouk told his audience that after touring the country for two weeks, he had thrown his talk away and would speak "from the heart."

And the subject he had chosen was simply "How is it that the Yanks are *not* coming?" To answer this question one had to ask oneself why should there be a mass movement of Jews from America? In the past mass movements have consisted of people moving from a worse place to a better — the history of Zionism gives ample examples of this. But the U.S. is the "greatest land on earth," the "greatest home the Jews have ever had," so if they came to Israel American Jews would not be moving to a better place.

"You sing Jerusalem of Gold — Jerusalem is here, but the gold is there! Yes, it is America the Golden, the land of unlimited opportunities."

But don't think that Mr. Wouk is prepared to let the matter rest there. He is deeply concerned for Israel's future and proceeded to examine how Israel can be an attraction for young American Jews. "You can rest assured that you are going to get immigrants from the U.S. for a number of reasons."

First of all, in the U.S. there is a great tradition of the frontier and a great yearning for challenges stemming from something new, carving out a new civilization. According to Mr. Wouk, this might explain the avid interest Americans have in Wild West films and stories. Israel as a pioneering young country with a frontier civilization has caught the imagination of young American Jews. You could almost say they have been seductively attracted by the possibilities it opens up for them, he explained.

Secondly, the U.S. is a troubled country with everything mass-produced and so enormous. Young people are yearning for a simpler, clearer picture of life. They are searching for something to latch on to. Israel, Mr. Wouk thinks, has something to offer them. Life is much simpler. The land is smaller -- you can traverse it in one day.

Herman Wouk with Chief Rabbi Nissim in the Old City of Jerusalem.

Thirdly, as a practising Orthodox Jew himself, Mr. Wouk sees here a possible solution to the problem of Jewish identity facing the young Jew in America. On the other hand, while the American Jewish community has little Jewish tradition, Mr. Wouk finds that the Jewish aspect in Israel is weak too. He is prepared to explain this away, even forgive it, on the basis of the state of "Pikuah Nefesh," emergency which has existed since the early days and turned Israel into a secular state. But the American Jew coming here to settle is concerned whether the Jewish tradition is being kept alive here because "this is the bond which binds us all."

Wagging an admonishing finger at Mayor Kollek sitting on the stage behind him, and who was showing signs of weariness from the Hanukka reception he had just given at the Municipality, Mr. Wouk said "You will get a large number of young immigrants from the U.S. — not millions, but several hundred thousand. Of that I am convinced. But you must prepare a wise programme to receive them and to integrate them. There are two ways to handle this. The way you took Sinai or the way you can't get a telephone number in Jerusalem. There is no longer any alternative. You must deal with this new wave of immigration the way you took Sinai," Mr. Wouk concluded to the enthusiastic applause of his audience.

The speaker was introduced by the Mayor, Mr. Teddy Kollek, the Chairman was the author, Mr. Yehuda Ya'ari, representing the Jerusalem Authors Association under whose joint auspices the evening was held. *SHLOMO KIDRON*

WILL DIPLOMACY SAVE THE MIDDLE EAST?

TEXAS TALKS AS SEEN FROM MOSCOW

London (JCNS) - Moscow propagandists are finding themselves at sixes and sevens in trying to explain to their audiences at home and abroad the significance of President Johnson's weekend meeting in Texas with the Israeli Prime Minister, Mr. Levi Eshkol, the JCNS foreign staff writes.

While British listeners to Moscow radio have been told that the American purpose is not to restrain Israel but to encourage her to "new military adventures", Russian audiences were informed that while the Americans liked to think they had a restraining influence, Israel remained determined to ignore the Security Council resolution calling for the withdrawal of her troops from occupied territories.

The Moscow home service commentator quoted the French news agency, AFP, for the information that Mr. Eshkol himself "is on the side of the utter extremists" and ventured the view that "this alone throws significant light on the character of his forthcoming visit to America".

PRAVDA'S VERSION

"Pravda", however, had an entirely different opinion:

"The fact that Eshkol strives to discuss the Middle East situation first with the United States, shows that he plans to create an impression that the United States is the decisive force in the Middle East and that an appeal to Washington is a key to liquidation of the Middle East crisis".

The Israeli Prime Minister's purpose, said "Pravda", would bring him into collision with the United Nations and, instead of solving the crisis, would perpetuate it.

"CONFLICTING VIEWS"

Other commentators talked of "conflicting views" among Israeli Cabinet Ministers but, in the next breath, said that not one member of the Cabinet expressed himself in favour of a complete withdrawal.

Nevertheless, there were some in the Government who realised that Israel could not keep all the occupied territories, "so they think it would not be a bad thing to determine in advance from what areas to withdraw and what political ransom could be obtained for this".

Eshkol and Johnson

RUSSIA FACES SIXTH FLEET

by Geoffrey Paul

With her naval presence now firmly established in the Eastern Mediterranean and the completion of what amount to full base facilities at Latakia, in Syria, and Port Said and Alexandria, in Egypt, the Russians are abandoning their reticence about the fleet's existence and purpose.

Reports from reliable sources quote Mr. Leonid Brezhnev, the Soviet Communist Party chief, as telling a party meeting in Czechoslovakia recently: "There is no justification for the permanent presence of the USA Navy in the waters washing the shore of southern Europe . . . The time has come to loudly demand the removal of the Sixth Fleet from the Mediterranean".

This private expression of purpose was publicly echoed in the Soviet foreign affairs journal, "Krasnaya Zvezda" where a special correspondent, after reporting on his stay aboard a vessel of the Soviet Navy in the Mediterranean, took up a remark by the commander of the Sixth Fleet, Admiral William Martin, who said last May that his task had changed "in connection with the ever-growing Soviet presence in this sea".

The Soviet correspondent commented on this: "The situation in the Mediterranean Sea has changed and will change further - not in favour of the aggressors. Our men in the Mediterranean are vigilant and staunch".

Until now, Soviet references to the presence of their naval units in the Mediterranean have been only to "friendly visits" to Egyptian ports, and complaints of "interference" by American warships.

Now that their Mediterranean force exceeds 50 ships, including the heaviest types of vessel in Soviet naval service, missile ships and submaries, and now that refuelling and servicing facilities at Arab ports are assured, the Russians are dropping their reserve about their naval build-up.

The Soviet Union has always kept a few naval vessels in the Mediterranean. They have been reinforced in the summer months by some ten or so more, which have then engaged in manoeuvres for several weeks before returning through the Bosphorus to the Black Sea.

When, at the end of last May, the Soviet Union informed Turkey, as she is required to do by convention, that ten warships were to pass through the Dardanelles into the Mediterranean, Western naval intelligence assumed that the Russians were following the traditional pattern.

But since then, and more specially in the wake of the June War, they have watched with concern as the Russian naval build-up continued and was reinforced by the supply of missile carriers to Arab countries bordering the Mediterranean. A reliable French source estimated this week that 40 of these missile carriers had already been supplied, mainly, it is thought, to Egypt and Algeria.

The expert view remains that the Sixth Fleet constitutes the most formidable force in the area, although the fact that it has no base facilities at the eastern end of the Mediterranean must put it at some disadvantage, one that is not overcome by the fact that Americans carry base facilities with them in the form of floating docks and servicing and supply ships.

The authoritative French "National Defence Review" described the missile ships delivered to Mediterranean States as a threat to the French Navy, and noted that no Western navy possessed or had plans for missiles similar to those with which the Egyptians sank the Israeli destroyer Elath.

Britain's naval strength in the Mediterranean is of small significance. In June last, it was based on the aircraft carrier Victorious, now at Portsmouth; a newly commissioned frigate, the Phoebe, now in the Far East, and a handful of older frigates. These latter vessels are believed to be concentrated nearer the western end of the Mediterranean.

Soviet naval interest in the Eastern Mediterranean carries with it certain implications which cannot be overlooked by Israeli defence planners. One is that the presence of a Soviet naval force at her "side door" could seriously hamper her manoeuvrability in the event of a resumption of hostilities.

Soviet radar ships, with their advanced equipment, would also provide a valuable complement to the newly established Egyptian and Syrian early warning stations, virtually ruling out a surprise attack from over the sea, like that which resulted in the destruction of the Egyptian Air Force on June 5 last year.

Furthermore, Israel's painfully small Navy, further depleted by the loss of the Elath, is no guarantee of the safety of major cities such as Tel Aviv and Haifa from sea-based missile launchers, which are high-speed units of immense manoeuvrability.

These facts will undoubtedly bulk large in any discussions on defence matters following the meeting in Texas between President Johnson and Mr. Eshkol.

WHY THE ARAB EXODUS CONTINUES

by Atallah Mansour

Atallah Mansour, Israeli Arab journalist writes regularly for Haaretz and JCNS.

During June and July, 1967, more than 100,000 Palestinian Arabs left the area that was formerly Mandatory Palestine. This exodus after the conquest of the area by Jewish Zionists is not difficult to explain.

For the past 50 years, the Arab leaders have been painting Jews and/or Zionists in such lurid colours, that alarm and fear of them were the natural consequence. Thus, within a matter of a few days, the refugee camps around Jericho emptied almost completely, and people from zones further away from the new frontiers fled eastwards.

The ruined bridges across the River Jordan were, for most hours of the day, the site of tragic scenes, as entire families left their land, their only luggage a bundle of clothes and perhaps a paraffin stove and a mattress.

I visited Jericho several times during June and tried to gain an understanding of the motives behind the exodus. A mere handful of the people I spoke to could point to personal reasons for their fear. Most had ideological-theoretical reasons for leaving.

"The Jews will plan evil against us"; "We cannot live with them"; "It is better that we should leave"; "Why should we wait until they murder us?". These are some of the replies I was given in answer to my questions.

But another motive and one which was, apparently, no less important than fear, was the economic one.

The Arabs who left after the Six-Day War, the overwhelming majority of them refugees from the 1948 War of Independence, did not lose very much when they fled eastwards in June. "Living accommodation" will be provided for them by the U.N. Relief and Works Organisation for Palestine Arab Refugees (Unrwa), to replace the "living accommodation" they have left behind them in the camps. The wretched food rations guaranteed to them there will also be continued in their new camps.

Across the Jordan they had an economic reason in the form of many of their sons and friends, who were working in the Arab oil-producing countries. They feared that, under Israeli rule, the flow of financial aid from their relatives would dry up. Nor did the prospects of work look any too rosy.

Some of those who left were prepared to add a further motive: The coming of the Israel-Arab battle was not far away, and they preferred not to be in the firing line when it finally happened. Jericho seemed too dangerous a place to stay; Amman looked safer.

At the beginning of August, the stream of people leaving began to diminish, but a new wave of emigration then began. People from the Gaza Strip, who were allowed to leave for the West Bank by way of Beersheba did not stop there, but continued eastwards. By September, several hundred a day were leaving.

A month later, this figure had fallen to about 200. By last week, it had fallen further to about 150 a day.

If we take into account the fact that those who are leaving now are doing so during the rainy season, in the knowledge that all that awaits them across the River Jordan are tents and not better accommodation, we have to draw the depressing conclusion that, even today, six months after the war, there are still strong reasons in the occupied territories, especially the Gaza Strip, for these people to go.

What do they say? "We have to eat", is their answer. Yes, but what has happened since the Egyptians left the Strip. "Well, the (non-existent) manufacturing facilities in the Gaza Strip were not damaged, and agriculture is continuing as before the war, but prices have risen. Moreover, unlike the Egyptians and the United Nations Emergency Force, the Israelis do not need our services".

But the Military Government is providing work for thousands of people isn't it? "Yes, but many people cannot find work and are going out to look for it".

Don't they care about having to sign a document stating that they are leaving of their own free will, and that they will be unable to return without a permit from the Israeli authorities? Most of the answers to this question were similar: "I do not want to return", although some people smiled and said: "Who says that we shall ask to return? We shall return by force".

Mrs. Huebner, the deputy director-general of the Ministry of the Interior for registration of residents and immigrants, says that there is no accurate register of inhabitants of the occupied territories who have requested permits to leave Israeli territory on Israeli travel documents during the past three months.

They amount to about 1,000 - 221 from East Jerusalem, 600 from the West Bank, and 100 or more from the Gaza Strip. Those travelling abroad for a visit of business reasons receive documents valid for six months, with the possibility of extending them.

Those who are emigrating or going abroad to study, receive travel documents valid for one year, exactly like Israelis.

Where do they travel to? Western Europe, especially West Germany; to North America, mainly the United States.

The number of such travellers in declining. In September, there were 89 requests for travel documents from East Jerusalem, in October 73 and in November 60.

The director of the registration and immigration office in Jerusalem, says that he issued 87 travel documents (for 115 people) during the first three months after the end of the June war. Of course, only 17 stated that it was their intention to emigrate. The others gave reasons such as business, studies, visits and so on.

His explanation of why the number of travel document issued has risen from a monthly average of 30 during the first three months after the war to over 70 per month now, may well be an oversimple one. Those who left in the early days, the director declared, did not know how to find their way around among the new bureaucracy with which they had to cope, or else were afraid to request travel documents, fearing investigations and preferring, therefore, to cross into Jordan.

The drop in requests for November and, apparently, for December, too, was the result of the wintry weather, which is not too inspiring for "visits" and "other journeys" by people looking for a new "homeland". But it is of interest that people are still leaving, just the same. And the exodus will increase when spring comes, unless some sort of settlement is found by then.

This exodus and its political implications seems to be clear to the Palestinian leaders, who are trying hard to hasten a solution by encouraging a separate settlement, even though this is in opposition to the stated policy of the Arab countries.

They are also using the exodus as an important argument in their efforts to persuade the Arab States to reach a settlement with Israel or, at least, to give their blessing to the Palestinian initiative.

man in the news

LEVI ESHKOL

Levi Eshkol, premier of Israel since 1963 began his career as a farm laborer pioneer back in 1914. The man who has led Israel through some of the nation's most perilous and finest hours, is the embodiment of pragmatic realism. "My ideas on the need to rebuild a Jewish State in our ancient Homeland matured while I was still a young student," he told a visitor to the Prime Minister's Office. "From then on, I have been concerned with the means."

His career is a testimony to this statement. Levi Eshkol is a doer with a strong dislike for bureaucracy. When he feels that too much paper work is clouding an issue, he picks up the telephone and strives to settle matters on the spot. In the 1948 War of Independence, while serving as Director-General of the Ministry of Defense, he organized shops to build armored vehicles. He joined one of the convoys that broke through the besieged city of Jerusalem to examine the vehicles in operation. His conclusion: "I found them stuffy so we later added more vents."

As a negotiator he belongs to the persuasion-by-stages school, acquainting himself thoroughly with the other side's case, probing through until he reaches the common principle of argument, and then striving to build mutual compromise upon the principle. His record in resolving domestic political disputes is as impressive as his management of labor affairs when, for many years, he served as a leader of the HISTADRUT, the powerful Israel Federation of Labor of which he was an architect.

He looks forward to the day when he will be able to test his skill in the greatest negotiating experience of his life -- peace treaties with his Arab neighbors. If only the Arabs agree to meet, he believes peace will come. This is what he said on a visit to Sinai in September: "Standing here on the banks of the Suez Canal, I reflect how close I am -- geographically -- to the Egyptian ruler. If I could but speak to him as the Prime Minister of Israel to the President of Egypt, as man to man, we could find some way to talk things over."

Levi Eshkol has a personal-approach-credo. It is rooted in his temperament. His aides say he is easy to get along with because he is open and frank and because he finds it difficult to keep a check on his humor even in moments of stress. A conversationalist rather than a speech-maker, he often surprises interviewers by reversing roles and asking them the question: "What do you think should be done? How would you go about bringing the Arabs to the peace table?"

This approach is a reflection of his deep sensitivity, a positive one, towards public opinion. Levi Eshkol has little patience for opinion polls. He prefers jumping in his car and going out to the kibutzim and suburbs, to the factories and army camps, to hear criticism and ideas on the spot. When he was director of the Jewish Agency Settlement Department during the period of mass immigration (1949-1963), his car served as his mobile office. "I wanted to hear what the people said they needed, not base myself on what I thought they required." Within a few years he had supervised the construction of literally hundreds of new villages, inventing revolutionary planning techniques influenced by his personal experiences.

A family man by nature, the Prime Minister spends what little free hours he has with his wife, Miriam, who is his constant escort at social and official engagements, and with his four daughters, children of his late wife who died in 1959.

Asked what his recreational interests are, the Prime Minister would probably say, "theatre, literature and work in the reverse order."

Eshkol opens famous pipeline.

WEST GERMANY AND ISRAEL

by Rolf Vogel

FOREIGN MINISTER BRANDT ANSWERS QUESTIONS

Rolf Vogel, one of West Germany's best informed writers on Jewish affairs and publisher of Deutschland Berichte, interviewed Willy Brandt, the federal Foreign Minister, on Jerusalem relations.

Because of the importance of these statements we publish the interview in full. The Editors

Question: There has been no relaxation of tension in the Middle East crisis since the Six Days War in June. What do you, as Foreign Minister of the Federal Republic Germany and thus as a member of the European communities, regard as the possibilities for achieving such peace in the Middle East?

Answer: On various occasions the Federal Republic has expressed the desire for a peaceful, just and lasting solution to the problems of the Middle East as quickly as possible. The opportunities at our disposal for contributing to such a peace in the Near East are however limited; we are not a member of the United Nations either. Moreover, our political leeway is narrowed even more by the unfortunate division of our country.

We have however made every effort — in the European organisations as well — during detailed talks and in an open exchange of views to contribute towards a business-like and constructive viewing of events in the Near East.

Question: King Hussein of Jordan was recently in Bonn. Do you think that talks with Arab politicians can make a contribution of a particular kind to bilateral Arab-Israeli talks?

Answer: We take the view that becoming aware of the very factors in the Near East will lead to a peaceful solution being found there. Part and parcel of this is a decision about bilateral talks between the Arab and the Israeli side. It is not up to us to impart advice on this matter.

As far as the visit of King Hussein to Bonn is concerned, we were impressed by the sober language and the moderate attitude of the King. King Hussein repeatedly expressed the wish for the problems of the Middle East being solved in a peaceful manner.

Question: Israel has been trying since 1960 to forge a closer link with the European Economic Community. It has now applied concretely for association. You, and the same applies to the whole of the Federal government, have promised full support for the Israeli wish across the years. How can it be fulfilled quickly?

Answer: Right from the start the Federal government has both advocated and supported the efforts of Israel to achieve closer economic connections with the European Economic Community. In June 1964, a Trade Agreement was concluded between the Community and Israel. The Israelis take the view however that this agreement has not been very satisfactory. For that reason, Israel applied for association with the EEC in October 1966. In compliance with our proposal, the EEC Council called on the Commission in December 1966 to begin exploratory talks with the Israeli government. The Commission submitted a first comprehensive report in June of this year. The experts of the six members governments have subjected this report to close scrutiny. A final view is to be compiled for the Vouncil in the very near future. In all probability, the Ministerial Council will deal with this matter in December. The Federal government will continue to do everything possible to ensure that a satsifactory solution is found.

Question: At the expert deliberations, several possibilities have emerged for the forging of a closer link between Israel and the EEC. Alongside an expanded trade agreement, there was also talk of a so called preference solution, which economically would be tantamount to association, but politically would not. How do you regard the prospects for any of the three possible solutions?

Answer: The Commission has investigated the three possible forms of agreement:

— improved trade agreement,

— preference agreement in accordance with Artic. 111 of the Treaty of Rome,

— association agreement according to Artic. 238 of the Treaty of Rome.

In its report of June 7th, 1967, it stated its preference for the last-mentioned of these solutions. It it impossible to prophesy at this juncture which of the solutions will obtain the unanimous approval of the Council. In the first place, it will be necessary for the Ministerial Council to form an opinion about the views of the expert; I am not revealing a secret when I say that the German government would like to see a preferential solution rather than an improved trade agreement.

Question: Do you believe that if the European Economic Community took the initiative, as indicated at the expert deliberations, and found a solution pertaining to the approximation of the Mediterranean states in general, above all the Maghreb states, this would accelerate the Israeli desires?

Answer: I don't think that in the short term we could achieve a "grand Mediterranean solution" with all its problems, because would scarcely be possible to obtain the unanimity necessary for this. A pragmatic procedure promises greater success. The EEC Ministerial Council, at its meeting on October 23rd/24th, 1967, gave the example of such a pragmatic solution. In discussing an additional mandate for Morocco and Tunisia, it decided to grant these two states an 80 percent preference on the common customs tariff for citrus fruits in an agreement of association. It decided at the same time to grant Israel, Spain and Turkey a 40 percent preference on the common customs tariff at a suitable time. These decisions show that the Ministerial Council is aware of the interconnections in the Mediterranean area and is making every effort to take them into account.

Question: Peace in the Near East, would also open up new markets for Israel's economy and these, if one may say so, lie at Israel's doorstep. What chances do you see of the Federal government taking the initiative and leading possibly to a speedy peace settlement? And together with the European partner states in the European Economic Community establishing not only economic contacts between Europe and the Near East but also utilising political means to uphold the peace there?

Answer: I agree with you that a lasting and just peace in the Near East might open up new markets and new sources of raw materials for the Israeli economy and that of its neighbours. An ending of the arms race in particular would give strong impetus to the single national economies. The peoples in this area would then be in a position to devote their energies entirely to peaceful progress and prosperity not only for themselves but for the area as a whole. The Federal government is prepared to participate in this work of peaceful construction and to participate in the implementation of projects — in an international framework as well. These projects must of course be suitable for improving the conditions of living for the people in general whose homes are in the Near East area. However, I do believe in this case as well that we cannot take the initiative in launching an international drive.

Question: The Near East conflict made very clear during recent months that the Soviet Union is with its policy very strongly engaged in the Mediterranean area and has a great deal at stake there. How do you view this Russian initiative in connection with the Near East crisis and the fact that in the Mediterranean area (and lying on it) there are such NATO states as Italy, Greece and Turkey?

Answer: I cannot really think that the Soviet government has a long-term interest in allowing the Near East crisis to continue to smoulder indefinitely. The whole situation is too much like a tinderbox. It is true that the Soviet Union gained influence in the Eastern Mediterranean in the course of the crisis. There are clear signs however that the Soviet government is also utilising its influence to exert a moderating effect on extremists, that is to say to prevent the outbreak of new hostilities. International conflict situation of the proportions of the crisis in the Middle East bring the two world powers hurrying to the place of the trouble. A lasting and just peace must be achieved in this area soon, in order to avoid a confrontation of the Big Powers in the Near East, for this would be extremely dangerous. Avoiding such a situation is in the interest of us all and especially in the interest of those European states, which border the Mediterranean.

the lively arts

• THEATRE
• MUSIC
• FILM

by D. COHN

• Israeli actress Miriam Karlin leaves the English production of Fiddler on the Roof next month on the same day Chaim Topol makes his departure. A replacement is not as yet announced.

• Derek Goldby, 27-year-old director who scored in London and New York with his staging of Rosencrantz and Guildenstern Are Dead, will direct his first musical. The Rothschilds. Sherman Yellin's script was chosen. A lyricist and composer will be sought shortly and work may being in June.

The musical would be produced first in Tel Aviv or Haifa then would go to London.

• An $18-million settlement has ended finally a 13-year dispute among heirs of the Shubert Brothers theatrical dynasty. The settlement provides for the payment of the amount by the estate of Jacob J. Shubert to the $6-million of Lee Shubert. Beneficiaries include nephews, a niece and grandnephews of Lee who died childless in 1933, as well as the Sam S. Shubert Foundation, Inc.

The foundation was established by the brothers in 1945 in memory of a brother killed in a railway wreck in 1905. J.J. died in 1963.

• None of the twenty-nine entries in the children's plays contest sponsored by the Arts and Culture Council in Tel Aviv was found fit for the stage. The jury has found that some of the plays submitted could be adapted for school performances but none could be used by a professional theater.

The contest hoped to provide an original repertoire for the children's stage. It is understood that the Council will try to achieve this goal by placing direct orders with playwrights who can write for children's stage.

• Cary Grant, who made his debut as a father twenty-two months ago at the age of 62, has made his recording debut to clutch at the hearts of daddies of all ages: Christmas Lullaby, in which the gray-haired superstar of the movies recites a fond good night to a little child.

Said Grant, "I never made a record before." He told the record people: "I wasn't too tempted to do that (contribute to a show album) and would rather do a sort of lullaby."

Cary started out in vaudeville as a singer.

Grant, whose fortune has been estimated as one of the largest in the movie industry, would like his record to become a hit. "I get no money out of it. Profits, if any, go to the Motion Picture Relief Fund."

He is estranged from Dyan Cannon, his 29-year-old fourth wife, whom he married on July 22, 1965. Former wives were Virginia Cherrill, Barbara Hutton and Betsy Drake.

• Otto Preminger, producer-director, in in Chicago looking for actors to play the two young male leads in Too Far To Walk. It is an explosive story of life of American college campuses.

• Rosemary's Baby, the chilling Ira Levin book Paramount currently is filming in Hollywood, has been called one of the best novels of 1967 by the regular book reviewer of the New York Times, Eliot Fremont-Smith. He discribed it as a "lively tale of witchcraft and warlockery in a very proper Manhattan apartment house."

• Two North Hollywood service station attendants received a nasty start the other day when Peter Sellers drove up in a psychedelic station wagon carrying a casket and a pair of hippie passengers.

Sellers was piloting the wagon for a scene in, I Love You, Alice B. Toklas!", the Warner Bros.-Seven Arts motion picture comedy in which he stars. When he made a wrong turn, he had to stop at a service station to ask the attendants for the right road.

The hippie passengers were Leigh Taylor-Young and David Arkin, who play other leading roles in the color film.

MUSIC AND ISRAEL: A STATE FO MIND. — Jonathan Karmon, whose Grand Music Hall of Israel performs this week at Toronto's Royal Alex.

ISRAELI GRACE. — Yona Levi, ballerina of the Histadrut Ballet, performing this week in the Grand Musie Hall of Israel, at Toronto's Royal Alexandra.

The above shot was taken when the group, under the direction of Jonathan Karmon, musical director, performed in Paris.

living advertisement for Israel

JONATHAN KARMON

by Sylvia Freeman

Listening to Jonathan Karmon speak and watching his graceful gestures as he emphasizes a point, one wonders at the miracle wrought in a young man who had every right to become bitter.

For 37-year-old Jonathan Karmon—Kalman, in his native Bucharest—now in Toronto where his famous Grand Music Hall of Israel is performing this week at the Royal Alex, found himself, in his comparatively short life, in four wars.

His first brush with horror he encountered as a child when, with most other Jews in Europe, he spent three years in a concentration camp. "But," he says, "I was pretty lucky."

"In 1944, when I was thirteen, the Joint (Joint Distribution Committee) and the Red Cross sent a boatload of six-hundred children to Israel. I," this in all simplicity, "was one of them."

Karmon, the second in a family of four sons (two brothers are in Israel, one in Sao Paulo), grew up in a kibbutz (collective farm). There he learned all over again what it means to feel free, to romp, to play, to work.

In 1948, at seventeen, he had the opportunity to repay in small measure for the faith the tiny state of Israel had restored in him. He fought for the country's liberation in the Palmach.

It was during that time, in the Negev, that he met his wife, a dancer. In a short while they married.

Jonathan Karmon, who is a very talented, very sensitive young man, sought to do something to raise the morale of the people in Zion. As he looked around, he noticed how sad most were. They were newly arrived refugees from all corners of suppressed Europe, memories of the holocaust were fresh in their minds.

Jonathan was determined to do something about it. He would bring them song, dance; he would make them laugh again.

Before he knew it, he was deeply involved in the entertainment field. His forte was choreography. How did he come by it?

"Well," laughs Jonathan, "it's a talent. You either have it or you don't."

Twenty years ago he formed the Grand Music Hall of Israel. It was made up of dance and song groups in the various kibbutzim. Performers were the best.

They immediately caught on like wildfire. In fact, they were so successful, they infused joy like adrenalin wherever they went, that it wasn't long when Histadrut, the mighty labor arm of the government of Israel, asked Karmon to become a part of it, to help in the growth of Israel's culture. Now the Music Hall belongs to Histadrut, is Tel Aviv-based.

Karmon considers his type shows in Israeli groups as "Vaudeville-style... Mediterranean style... not folksinging," as they had done before.

He concentrates in developing an original flair, original melodies that are an expression of the growth of the country.

His talents are many. He directs and produces his shows.

After he had won prizes in choreography, Jonathan began to study music in earnest, in Israel, France and New York. He learned much from the incomparable Martha Graham.

Karmon also designs the costumes. He works hand in hand with fashion houses. He knows what he wants and requests in a costume the shimmering blues of the Galil or perhaps the warm tones of the Negev.

He doesn't remain with his shows. He's in Toronto only for opening night. Then he goes elsewhere to start off other groups. This takes him everywhere in no time flat—Miami, New York, South America, France. In April he opens in Las Vegas.

The big highlight of the year will be the Dahlia Festival in celebration of the twentieth anniversary of the State of Israel, where hundreds of the best kibbutzim companies will perform for each other for an entire week during the month of July. On the last two nights, a total of 200,000 people will be able

TORONTO AFTER DARK

NOEL COWARD REVIVAL

Hay Fever, the Noel Coward comedy which was written in three days and presented to the public over thirty years ago, makes its bow at O'Keefe Center on Monday, January 15th, for two weeks.

The story entails a wild and wondrous weekend in the country home of a famous English actress and her author-husband. It stars Celia Johnson, Roland Culver, Prunella Scales, Diana Fairfax and Richard Vernon. In featured roles are Lucy Fleming, Simon Williams and Betty Baskcomb.

ISRAELI SUCCESS

Jonathan Karmon's Grand Music Hall of Israel is breaking box office records, at the Royal Alex, as it has on its tour of the Continent and Miami. The show, which will perform through this Saturday, is the last under the auspices of the Royal Alex till late spring. The theater will be home for awhile for Theatre Toronto.

NEW PRODUCTION

The Drummer Boy, written by Montreal's Jean Basile, a fiery play depicting Canada in its early beginnings as a New France, ushers onto the scene of theater Theatre Toronto. The play opens at the Royal Alexandra Theater, Wednesday, January 17th.

Star of the show is John Colicos who returns to the Canadian stage happy with the knowledge that Canadian actors are enjoying a boom.

NEW WRITERS; NEW SHOW

Spring Thaw '68 will be written by Ralph Hicklin, music by Ben McPeek, producer Robert Johnston announced. Right now this 21st edition of the annual satirical look at Canada and its quaint native customs begins a coast-to-coast tour in St. John's, Newfoundland.

CHARLIE BROWN JOKES

Since the opening of You're a Good Man, Charlie Brown, at the Playhouse Theater, Charlie Brown jokes are the in thing. Take New Year, for example.

"I hate New Year," says Lucy. "Everyone said things would be better, but they're not. I don't think this is a new year at all... I think we've been stuck with a used year!"

The show looks set for a record run in Toronto.

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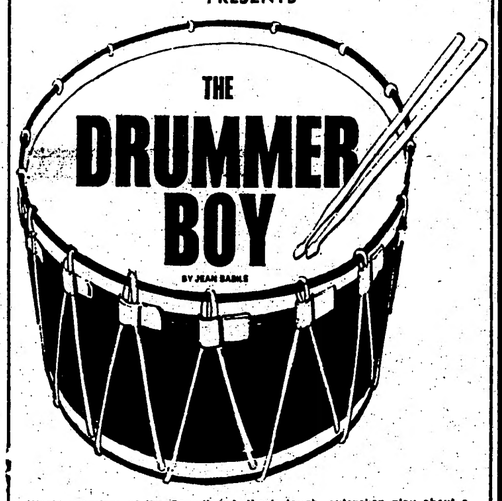
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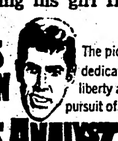
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Jerusalem-born star

By MARTHA MEISELS
Jerusalem Post Service

How does a 24th-generation Sabra, from a long line of rabbis, feel about playing the role of a Catholic nun on the stage? Jerusalem-born Becky Suzin will soon begin rehearsals to portray the convent days of Heloise in a play based on the famoum 12th century love letters of Abelard and Heloise.

It's all in an actress's work, Becky replies. "You might as well ask how an 18-year-old innocent can play a prostitute." She admits she is "a little far from the world of Christianity." But she quickly adds, "the special character of Heloise is not in her being a nun — actually, she was a bit of a skeptic — but rather in her being a woman in love."

In this, Becky considers her forthcoming role a continuation of her experience in her present play, "Far from the Sea, Far from the Summer." It marked last week its 75th performance in Tel Aviv. The current play — as the forthcoming one — is directed by Becky's husband, Peter Freistadt, who made such a sensation four years ago when he decided at Lydda Airport that he did not want to return to his native Czechoslovakia, but instead got off the plane and became an immigrant. One of the reasons was Becky, whom he met while guest director of "The Broken Pitcher" at the Ohel Theatre. She played a servant girl.

Becky's current role in "Far from the Sea..." has been compared to the female lead in "Who's Afraid of Virginia Woolf?" It is a portrayal of a woman in five stages of life — as a young and naive 18-year-old; a 30-year-old, married and somewhat disillusionned, a femme fatale at 45; a dissipated, quarrelsome matron of 58; and an elderly woman afraid of death and again in love with her husband. The husband is played by Yisrael Gurion. It is an original play written by Yisrael Eliraz.

During the one-hour on stage, Becky goes through various changes of make-up and costume before the audience's eyes. ("If I really change a dress, of course, I go behind a screen.") The on-stage transformations of appearance are a major attraction when the play is

BECKY SUZIN

presented to school pupils, Becky says. Most of them have never seen anyone put on stage make-up, and they are fascinated. When the performance is at a school, Becky prefaces it with a short talk about the play — "just as was done in Shakepeare's day."

About 75 per cent of the performances have been held outside of the Tsavta Club — in kibbutzim, moshavim, public halls and schools throughout the country. Becky herself ably handles the adminstrative arrangements for booking the play.

She comes by her business acumen naturally — her father is the owner of the Suzyn antique shops, originally in Jerusalem and now in Tel Aviv. Most of her ancestors were rabbis in Jerusalem and Hebron. Her grandfather was the chief physician in Hebron, until he and most of his family were murdered in the Arab riots in 1929.

Appropriately, Becky's first acting role was as Queen Esther in the first grade of school. ("The king was very ugly," she remembers.) It was also the first time she cried over a role. Her mother had made her a beautiful dress with a silver-paper hem, but the teacher though the hem was too long, and ripped it off. Becky barely dried her tears in time to go on-stage.

The descendants of Amsterdam's Marranos

by George Garai

Few cities outside Israel could offer as many places of Jewish interest as Amsterdam; the Portuguese Synagogue almost 300 years old; the former theatre which has been left in ruins as a momento to the Nazi atrocities against Dutch Jews, and that narrow-fronted canal house where Anne Frank wrote her diary.

The founders of the Amsterdam community were Marranos from Spain who sought refuge in Holland during the Inquisition. The Portuguese Jewish community was founded not long after the defeat of the Spanish Armada in 1588. These Jews brought to Amsterdam not only their rich culture but also their contacts with Jewish communities in North Africa and the Near East and, therefore, were able to play an important part in the development of the Dutch foreign trade.

Amsterdam civic authorities, who gave official sanction to the Jewish community in 1616, referred to it as "Members of the Hebrew Nation". Amsterdam's schools were the envy of Jewish communities throughout Europe and became a model of scholarship. Rabbi Manasseh ben Israel helped to print the first Jewish book in Holland in 1627 and fifty years later the Spanish language Gazeta de Amsterdam appeared followed shortly by a Yiddish bi-Weekly, the Courant.

By 1780 the number of Jews in Amsterdam reached almost 22,000. They were the leaders in the city's famous diamond industry and influential in foreign trade. In 1796 Holland became the second European State - after France - to emancipate its Jewish citizens.

Amsterdam's Jews played a significant role in establishing the first Dutch settlements in North America. A petition filed by Amsterdam Jews in 1654 through the Dutch West Indies company to Peter Stuyvesant, Governor of New Amsterdam, as New York was then known, resulted in the settling of 23 Jewish refugees from Dutch Brazil which had been recaptured by Portugal.

At the time of the German invasion in 1940 the Amsterdam Jewish community numbered almost 90,000. Only about 10,000 survived the Nazi occupation. Today some 13,000 Jews live and work in Amsterdam, a third of them refugees from other parts of Europe, especially from Germany.

Gratitude to the Dutch people who showed remarkable solidarity with their Jewish fellow citizens is the motive behind many of the landmarks of modern Amsterdam, particularly in the former Jewish section of the city, around Waterloo plain, which was an open market place for some 300 years.

Near by is the Jonas Daniel Meijerplein, which commemorates one of the foremost jurists of his time who, under the direction of Louis Bonaparte, King of Holland (1806-1810), helped to reconcile the differences between the Sephardi and Ashkenazi congregations.

In the centre of Jonas Daniel Meijerplein stands the statue of a dock worker, to recall the general strike sparked off in February, 1941 by the dock workers, in protest against the rounding-up and deporation of the city's Jews by the Nazis.

Not more than half a mile from this statue stands the shell of the former Hollandischer Shouburg, the Dutch Playhouse. It had always been a theatre patronised mainly by Jews of the neighbouring districts. During the Nazi occupation it was the only one the Jews were allowed to visit. It was here that the groups were assembled before transport.

More than 50,000 Jews went through this theatre on their way to concentration camps. Later the building was completely destroyed. Today, the front, with small balconies and gilded busts, stands like a piece of stage scenery. Behind it nothing has been left of the theatre and the site has been transformed into a memorial to the martyrs.

The landmarks of Nazi occupation are not confined to this former Jewish section of Amsterdam. On the wide Appollalaan, near the glittering new Hilton Hotel, is a memorial to three young Jews who were shot during a Gestapo round-up and less than three minutes walk from there is a plaque in honour of Gerhard Badrian, a heroic fighter in the Dutch underground.

The huge Portuguese Synagogue in Jonas Daniel Meijerplein, standing in a courtyard of one-storey buildings, was opened in 1675. It can accommodate 2,000 people, but is filled only on Yom Kippur. The synagogue has no electricity and is lighted - as it was 300 years ago - by candles.

Opposite the Portuguese Synagogue, on the other side of the square, are the remains of two Ashkenazi synagogues: one built in 1611, the other in 1752. The Nazis burned both down.

Not far from this square is Rembrandt House on Jodenbreestraat (Jews' Broad Street). Rembrandt bought the house from a wealthy Jewish family in 1639. It had a private synagogue, which the artist converted into his studio. It was in these surroundings, on the edge of Amsterdam's Jewish district, that Rembrandt found the models for his Jewish portraits.

On the elegant Prinsengracht (Prince's Canal) is the house of Anne Frank. The revolving bookcase which concealed the door to the building's backhouse where Anne Frank and her family were hidden, is still there.

It opens to a narrow staircase, leading up to the bedroom of Mr. and Mrs. Frank and to the room, which Anne shared with Dussel, the dentist. The pictures of Shirley Temple, Deanna Durbin and other favourites of Anne are still on the walls. The house has not been touched since the tragic day that the Frank and the Van Daan families were discovered by the Nazis.

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Johannesburg, (JCNS) - Menahem Begin, the Herut leader and Israeli Minister without Portfolio, will visit South Africa towards the end of February, it was learned here this week.

Mr. Begin is known to have been strongly critical of the Israeli Government's attitude to South Africa on several issues. Reports reaching here say that Mr. Begin had planned to visit South Africa earlier, but was dissuaded by Mr. Abba Eban, the Foreign Minister.

However, it is now confirmed that he will be coming here on a party mission.

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HYMOVITCH (HYMES), LOUIS. On January 3rd, formerly Montreal, late of 82 Broadway Avenue, Apartment 1, Ottawa.
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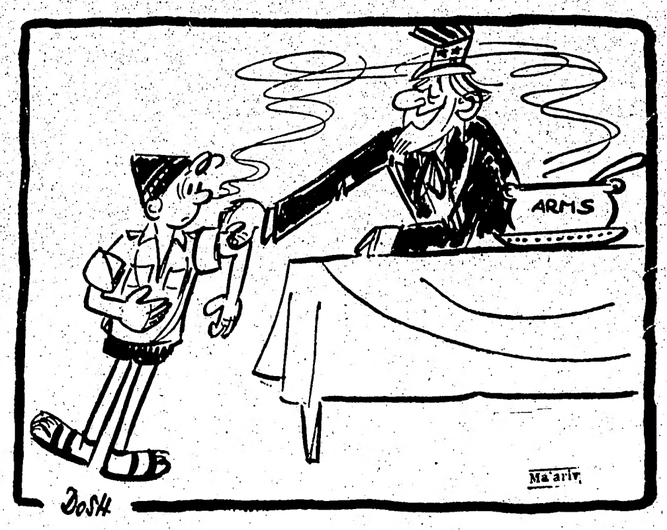

A STRONG BOY LIKE YOU CAN'T BE SO HUNGRY !

The wreck of a Russian-built Egyptian MiG stands outside a Tel Aviv cinema which is showing a film of the Six-Day War

Strange opinion of Chicago Tribune

Israel able to handle occupation

Arthur Veysey, Chicago Tribune correspondent who covered the six-day middle east war in June, has been ranging thru Israel to find out what the future holds for the nation.

BY ARTHUR VEYSAY

JERUSALEM, - Israel is easily carrying the cost of running its conquered Arab lands and people. It may even be making a profit.

The Israeli treasury pays all bills for the Arab public services - administration, school, roads, water, police and welfare.

But Sinai is almost empty of Egyptians and the plateau above Galilee that held 60,000 Syrians now has just 6,000 Druzes. The United Nations continues to support the refugees from 1948 who make up most of the population of Gaza. The burden is sizable only in the area west of the Jordan river that Israel took from Jordan.

OIL FROM SINAI

All oil now used in Israel comes from Sinai wells seized from Egypt. If bought the oil would cost 25 million dollars a year. The wells were owned, half and half, by Egypt and a private Italian company.

Maybe some day Israel will have to pay the Italians but for the time being it is an open account in the ledger.

Israel is using only part of the Sinai wells, ignoring those that produce oil with heavier sulphur content. Israeli geologists, who for 19 years had sought oil in Israel with only minor luck, are happy over the outlook in Sinai. Now the government will spend 200 million dollars laying a 4-inch pipe line between Eilat and the refinery Britain built 25 years ago at Haifa. If Sinai proves disappointing, the line, 10 times the size of the present one, can be rented to Europeans who wish to bypass the Suez Canal without going around Africa.

STILL IMPORTS OIL

Israel still imports oil, however. This oil, shipped to Eilat and then piped to Haifa, puts the refinery at capacity for the first time and makes Israel an exporter of gasoline to Europe along with kerosene, lubricants, and other by-products.

Refinery profits, plus Israel's 25 million dollars worth of free Egyptian oil, should meet the entire cost of running the nation's conquered lands. Experts see an irony here in that Egypt, by shutting the sea entrance to Eilat to deprive Israel of oil, has transformed Israel into a country with an oil surplus. Egypt, on the other hand, lost its oil in June, its refineries this week by Israeli shelling and faces severe rationing.

Geologists also are seeking minerals in the Sinai mountains, and soldier-farmers next season will tend abandoned Syrian fields, producing more money for the Israeli treasury.

PERFORMS TWO TASKS

Besides assuming the financial responsibility for running the new territories, Israel also is supplying foreign currency for the Arab inhabitants.

The situation has its own built-in curbs, however. Arab business is bad. Arab banks are closed. Arab building has stopped. Outside funds have been cut off. Arabs now buy only their daily needs. The demand for foreign money has dropped radically and poses no real problem for Israel.

On the west bank of the Jordan, Arabs who had foreign luxuries were a small minority. Israeli economists say the average west bank Arab's income last year was $200, a sixth of that in Israel.

CHECKS ON REFUGEES

Israel also is studying the refugee situation. Before June, the United Nations relief and works agency, had 430,000 names on its west bank list of refugees from 1948.

U.N.R.W.A. officials say 40,000 were working in Amman when the war started, and 100,000 were among the thousands who fled during or immediately after the 1967 fighting. Of the 14,000 who came back, 5,000 were on the refugee list.

U.N.R.W.A. now gives food, money, and services to about a third of the Arabs on the west bank. It has also opened a new list of what is calls displaced persons. The list numbers 18,000.

The relief agency says all these were driven out of their homes by Israel troops because their villages were considered a threat to Israel. Israel claims both the old list and the new one are vastly inflated.

U.N.R.W.A. provides schools for a third of the Arab west bank children. Unlike the 4,200 teachers in the Arab government schools who refuse to work and thus close the schools, the UNRWA teachers do show up. Military authorities hope the government schools wll reopen soon.

In Jerusalem, Mayor Teddy Kollek met a teacher strike by replacing the strikers with out-of-work high school graduates. Jerusalem's schools are operating at near normal at the present time.

Unlike Arabs in Jerusalem who can travel freely thruout Israel, west bank Aravs need permits to travel outside their area, observe a 9 p.m. to 4 a.m. curfew and have no elected bodies. Their newspapers are closed, their radio has been taken over by Israel.

STARTS DAILY TV

Israel is about to start three hours of daily television in Arabic to help mold minds.

West bank residents can use either Jordanian or Israeli money. West bank trucks ford the Jordan with smuggled goods, mail and money. People wade back and forth at will. Israel tolerates the crossings but, with a temporary bridge now put up across the river, is trying to regulate the movement, and expand it.

Foreign tourists are already crossing the new bridge on foot, as the did the old Mandelbaum gate in once-divided Jerusalem.

RIGHTS NOT AFFECTED

Israeli officials claim the status of Arabs in the new territories, including Jerusalem, does not affect their rights to property abandoned in Israel in 1948 or in the new areas last June.

Israeli already has turned over control of all such property, worth hundreds of millions of dollars to a government custodian.

He has disposed of most of the 1948 property, crediting receipts to the former Arab owners.

Israel, however, plans no final settlement with the former owners until Arab governments settle the claims of 500,000 Jews who left their possessions in Arab lands and came to Israel.

Israel's biggest economic problems apparently are those of its own making. The country is plagued by inefficient business operations, set up with government money, supported by high tariffs, weighed down with union restrictions, and employing lazy labour. Israel needs a shakeup.

Economists had thought the slump early this year might vitalize industry. But the Israelis don't like unemployment either, so the government is spending more money than before. The outlook is for continued efficiency and more inflation. Interest rates now at 10 and 11 per cent, still are climbing.

The war cost Israel 500 million dollars. But the war also brought in new money from abroad. Gen. Yitzhak Rabin, chief of staff, told Zionists that donations to the Jewish agency this year will almost equal the total for the last 10 years -- 450 million dollars.

GIVES ISRAEL CONFIDENCE

Bank of Israel accounts show 170 millions were paid in within three months. Money pledged should about even the war accounts.

The war gave Israel confidence. Money couldn't buy today's high morale. Nor could any missionary effort so boost religious feelings in what had been largely a non-religious state. Synagogs are being formed daily.

The rabbinate secretary general, Maurice Yaffe, recalls that in Moses' time, the Bible says God hardened the pharoah's heart against the Jews. Sages explain, however, He did so to work His miracles and deliver the Jews from bondage to the promised land.

Now in our time, Yaffe says, God hardened the hearts of Arab rulers. It brought war, but it allowed Israel to grow -- to the borders of the land once promised by Moses, and beyond.

DR. ROSENBERG REPORT

Continued from page 1

Quo" by turning over established religious rights to some nondescript novel creation called an "international commisson" have been successfully opposed by the Patriarchate of Jerusalem. Pope Pius XII, in 1948, had renewed the call for internationalizing Jerusalem, but dropped his quest ofter Jordan occupied the Old City, following the Arab-Israel War of 1948-9. Pope Paul, in the first days of the recent June war, after Jerusalem fell into the hands of Israeli forces, repeated Pius old demand. Some weeks later, he met in Instanbul with Athenagaros, Orthodox Patriarch of Constantinople — whom some unknowing journalists wrongly described as the "Pope", or Chief of the world-wide Greek Orthodox Church.

Reports reached Benedictos in Jerusalem that Paul and Athenagoras were dealing jointly with a possible combined approach to Israel, the United Nations, and to others involved regarding their views on the future of Jerusalem and the Christian holy places. Moreover, at about this very time, Pope Paul had despatched Monsignor Felici from Rome to Israel, as his personal emissary, to discuss these very questions with the Prime Minister and his associates.

"When I learned of these things," Patriarch Benedictos told me with great feeling." I immediately informed the Pope, the Patriarch of Constantinople, as well as Prime Minister Eshkol, that no disposition could be made of these questions that did not first take into account the historic rights and privileges of my Patriarchate over the destiny of the Christian Holy Places in the Holy Land."

Since that time, the Patriarch was pleased to note, he has received certain assurances that nothing will be done by those who have religious concerns here, without the approval of his office. "Indeed," he went on to note, "when Mr. Gunnar Jarring, the U.N. Mediator soon due here, arrives, I will place before him a copy of a memorandum which I have already presented to Mr. Eshkol, in which I outline my program for the future of Jerusalem."

While the Patriarch did not elaborate the complete contents of the documents he had sent on to Israel authorities, the following points, he noted form the basis of its general outlook:

* 1. His theological teachings require that he regard all forms of political authority as God-given, and therefore he recognized Israel's existence, its political competence, and now, after the June war, her rights as ruler over a unified Jerusalem.

* 2. He regards his responsibility not merely as transitory but geared to a long-term of history. He is willing to recognize Israel's right to her future, and he is prepared to accept her as the sovereign power over Jerusalem, for all the centuries to come, as once she held this right in the centuries of the Biblical past.

* 3. He wishes to sign a Concordat with the State of Israel, defining the relationship of his Patriarchate, the control of Holy Places, and the rights of Christians, for all time. This would be an historic step, he believes, and therefore is should be ratified not only by the Israel government of the day, but also placed before the United Nations, as a document of international significance.

The Patriarch concluded his comments by noting that he believes his proposals will meet with general approval by other Christian bodies concerned with the future of Christian interests here. Without mentioning French President De Gaulle nor Britain's Prime Minister Wilson by name, he said that those western governmental leaders who persist in using Jerusalem as a political football, periodically calling for Jerusalem to be internationalized, cannot truly have the interests of Christianity at heart.

JONATHAN KARMON

Continued from page 6

to enjoy these shows under the stars.

Though his elderly parents live in Tel Aviv, as he does, home to Jonathan Karmon means a Moshav near Rehovot where his daughter Yael, 17, and son Boaz, who was bar mitzvah last year, reside.

Do they want to follow in their father's footsteps? Decidedly not.

Next year Yael will serve in the army and then continue her studies in Hebrew literature. Boaz will study at the Weitzmann Institute. He hopes to be an agronomist.

The Six Day War? Yes, Jonathan served along with everyone else, as he did during the Sinai Campaign in 1956. Now too he was in the Sinai area. But there's not much to say, he implies; when you love a country, you fight for it—it's as simple as that.

And love Israel he does.

He is not particularly impressed with the snow here. "In Israel you have that too. In some of the newly occupied territory. In Jerusalem.

"But," he sighs wistfully, "how wonderful it is to be in Tel Aviv, especially now. The sun, the warmth... wonderful for children... they can grow..."

Jonathan Karmon can qualify for another profession. He'd do wonders for Aliya (immigration to Israel).

He hopes to return to Toronto in two years. When he does, he will meet again the many new friends he has made.

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• J.B. Salsberg will review "Jews of Silence" by Elie Weisel — Wednesday, January 17, 1:00 P.M.
• Julius Hayman will review "The Fixer" by Bernard Malamud — Wednesday, February 21, 8:30 P.M.
14 Viewmount
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Mr. & Mrs. S. Freedman, formerly of 347 College Street (kosher Butcher), wish to thank all customers and friends for their past patronage over their many years in business. Mr. Freedman would also wish to thank his many friends and relatives for their good wishes during his illness.

HUMAN RELATIONS

A TEENAGER

by Dr. Rose Franzblau

QUESTION

I am a happily married woman with a devoted, hard-working husband and three lovely children. My eldest, 18, a college freshman, presented the usual teen-age problems. But he is a cheerful, intelligent person, as is my youngest, a girl of 11.

My problem is my daughter, 15 1/2, a pretty, bright junior in high school. She is accelerated a year. Her social life takes first place, now.

She is disrespectful, grouchy, mean to her younger sister and in general, very unpleasant. When she is with her friends, she scintillates. But when they leave she retires to her room.

My two other children and I are very extroverted. She is like my husband, who keeps his troubles to himself and never asks for help or sympathy. However, must I tolerate disrespect and nasty replies?

At times she infuriates me so that I find myself slapping or hitting her. I have asked her calmly why she resents me so. She claims she doesn't know, and says that I should take her to a psychiatrist. It seems to be the fashion today. Some of her friends go. I don't believe it necessary for her, as she is basically a sweet, intelligent little girl.

ANSWER:

Parents generally accept the fact that rebelliousness is characteristic of adolescence. They may find it annoying, but they roll with the punches, and look foward to the time when the warm and close relationship they once had will be resumed.

The character of a youngster's rebellion is often determined by such things as position in the family, gender of the child in relation to the other children (e.g. only boy or girl), and the attitude of the parents.

Middle children always need reassurance about their standing in the family. Sometimes, parents expect the second child to behave just like the first one did, in all important areas of growth. When she acts differently, it comes as a shock and a surprise, and the parent may react with anger, reprimanding or punishing the child all out of proportion to what she said or did. Sometimes she withdraws and behaves like a frightened little child. Other times, feeling she was treated unfairly, the youngster rebels and behaves in a way that hurts her parents even more. This can set up a vicious circle, the punishment increasing as does the defiance and misbehaviour.

Sometimes a mother has a better relationship with a son than with a daughter, as they grow up. This is particularly true when the husband is especially attentive and loving to the girl. The mother may resent this a bit, feeling that she is being displaced somewhat, but she also is ashamed of being jealous of her own child.

Since your daughter has some of the characteristic of her father, you are implying that you disapprove of the father's behavior and hold him somewhat responsible for your daughter's acting out.

Parents find it very hard to understand and accept the fact that their children are more mindful of others than of their family. By this they are testing on the outside the values they were taught at home to see if they are acceptable and effective.

A youngster does not learn how to control herself when the parent loses control over herself. If your daughter knew why she behaved the way she does, she would be more in control of herself. In the same way, you would stop slapping and kicking her around, if you knew the emotional reason for your behavior. Deep down, you are ashamed of it.

Perhaps this explains part of your hesitation about making help available to her. You may fear that you will have to assume your share of blame for her problems. There is no question that your family relationship will benefit if help is given to your daughter.

To want help and ask for it is a sign of good health and self-acceptance. This your daughter has gotten from her family, as she got her mindfulness and consideration of others from the same source. You taught her and you may expect to be given the same kind of treatment, in time. Also, from the help she is given, you will be helped to control yourself.

Our guest

MIRIAM ESHKOL

Miriam Eshkol was born on June 12, 1927, in Bacau, Romania. In 1932, the family moved to Israel.

She studied at and matriculated from Tel Aviv's Balfour School, graduating in 1946.

She joined the Haganah Defence Organization in 1946 and was trained in a Palmach unit. During this period she trained and lived in a kibbutz. When the threat to Jerusalem became grave in early 1948, she took part in the armed escorts accompanying passenger and supply conveys to the beleaguered city. With the formation of the Israel Defence Forces, she was transferred to an artillery unit, serving as medical nurse and later in administration. She was wounded in the course of her army service. After discharge from active service she went back to her studies. While studying at the Hebrew University, Miriam Eshkol supported herself as an occasional teacher, by giving private lessons, and as a librarian in the Hebrew University library. She also worked as a research assistant to Professor Prawer. Her curriculum included courses in the humanities, as well as in Judaism.

In January 1956 Miriam Eshkol entered the service of Israel's Knesset (Parliament) as reference librarian. In this capacity she has compiled bibliography relating to legislation under consideration and has documented references on legislation in other countries. A friend of the Eshkol family for years, she married Levi Eshkol on March 3rd, 1964.

A MILESTONE

by Ruthie

We reach many milestones in our lives.

First comes the time when you add another digit (ha, digit—you learn from the children's English if you didn't know before) to your age. Like from 9 to 10.

Then there's graduation from public school. Hoo-ha, the excitement! Mama and Papa shepp nakhess (gather joy), your diploma is framed and hung on the most prominent wall in the house. And if you get yet a citation! Don't ask!

Afterwards comes high school graduation. Mama and Papa are overwhelmed with happiness. They qvell (gloat). Because they couldn't get that far in the Old Country. And they vowed to go to the Promised Land, Columbus' madeena (country), where their children could have all the opportunities.

And do their children appreciate it? Most do. Still there's a low when you think the schools would be empty from dropouts if education through high school weren't compulsory.

Nu, so what follows? College? Unheard of dreams for Mama and Papa.

And from then on they can expect the moon. After all, it's the first hurdle that's hardest.

• • •

But when you're the child, you react to Mama's and Papa's proddings with, "Aw, gee, do I have to?"

And when you did, remember how embarrassed you felt when they pawed all over you?

"Aw, so what? Me and a thousand others."

Everything that meant so much to them you took in stride. You thought they didn't understand. You had other problems.

• • •

So the worm turns. Now it's your turn to gloat or cajole, whatever the circumstance. And, of course, the cycle runs true to form.

For instance, you're thinking of who'll be valedictorian at the Junior High graduation. Well, your youngest has other thoughts.

"Can you imagine, Mommy, soon I'll be a teenager? Oh, boy! Can I have my ears pierced? Can I date at night? I'm no baby anymore. I'll be a teenager next week. Thirteen! You want me to grow up an old maid?"

"What!" And you're just as mad as Mama was once upon a time. Only you don't care to be reminded. "To me you'll always be a baby. The world is first opening up for you. Now's the time to take advantage. Study. Shoin (already) with the boys and the pierced ears on the mind! You're just out of diapers—blah, blah, blah." And you give with all the arguments you once had to listen to yourself.

You won't tell Mama because you couldn't stand her I-told-you-so.

• • •

The milestones in your son's life are just as many. The first, to you of course, is his bar mitzvah. All of a sudden he's a man even if he could still walk under the table. But you're not worried. After thirteen, like most boys, he'll suddenly become a longa luksh (long noodle).

To him a giant milestone is his first big date. And this to you is your biggest headache though you get used to it eventually.

Once he discovers girls, school is bound to suffer—for awhile anyway.

• • •

So with each day and every occasion your heart goes pitter-patter. You're reliving your own life—in the back seat.

And no matter how the kids face their milestones, you console yourself by saying a million times a day that they'll come out fine.

After all, the apple doesn't fall far from the tree.

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TORONTO WOMEN NEWS

PARTY

The Hebrew Weston Charitable Services tendered a Hanuka supper party recently following a meeting which Mrs. Sydney Winkler, president, chaired. Mrs. Morris Till described the new Baycrest Center's facilities which is scheduled to open next month.

Next meeting of the group will be held coming Tuesday at the home of Mrs. William Wolfish.

BOOK REVIEW

Mrs. Barbara Frum reviewed Chaim Potok's, The Chosen, at a paid up membership meeting last Tuesday. She was introduced by Mrs. Jack Chisvin, chairman, Books and Publications. The meeting was chaired by Mrs. Rubin Marks, president of Sisterhood.

TEA

The annual tea of the Women's Auxiliary, Ner Israel Yeshiva College of Toronto, will be held in March at the home of Mr. and Mrs. H. Handelsman. Patroness co-chairmen are Mesdames Rita Braun and Frances Grubner.

GENERAL MEET

Toronto Women's ORT will have its next general meeting coming Wednesday. William Stevenson, author and newspapermen, will be guest speaker.

MEMBERSHIP MEET

The third Jewish Family and Child Service membership meeting will take place on Wednesday evening, January 24th, at Holy Blossom. Topic of discussion will be the behavior of our youth today.

BINGO NIGHT

This coming Sunday evening, January 14th, Toronto's Herzl Zion Club will present a giant bingo night. Charles A. Grosberg is president of the Club.

RECIPE OF THE WEEK

GUGELHOPF

1/2 pound butter
1 cup sugar
6 whole eggs plus two egg yolks
1 teaspoon vanilla
1 teaspoon lemon flavoring
4 cups sifted all-purpose flour
3 teaspoons baking powder
1/2 teaspoon salt
1 cup mixed candied fruit and raisins
1 small package almond slivers

Preheat the oven to 375 degrees. Cream the butter and sugar well in a mixer at high speed. Turn to medium speed and blend in three of the eggs and one yolk. Mix well. Add remaining eggs and egg yolk and continue to blend thoroughly. Blend in vanilla and lemon flavoring.

Sift together flour, baking powder and salt. Blend flour mixture slowly into egg mixture, a little at a time, at medium speed. Stir in mixed frutis.

Spread nuts evenly on the bottom of a greased 10-inch tube pan and pour in the batter. Bake until done, about one hour.

Yield: one gugelhopf.

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living community

PHILIP G. GIVENS. — 1968 Campaign chairman addresses Campaign Breakfast at Shaarei Tefillah. To his left are: Stephen Berger, UJA Administrative Committee chairman; Philip Granovsky, Advance Gifts chairman and vice-chairman, Campaign Planning Committee; and Mrs. A.A. Epstein, chairman, Women's Division.

SOCIETY SHOWS EXAMPLE. — Stephen Berger, 1968 UJA Administrative Committee chairman, was guest speaker at the Annual Meeting of the Stashover Young Men's Society, Stashover Young Ladies' Auxiliary and Stashover Hilfs Farein, held at North Bathurst Talmud Torah, last Sunday evening. Mr. Berger spoke on behalf of the joint 1968 UJA and Israel Emergency Fund campaign. The Stashover organization raised $52,000 for the Israel Emergency Fund in 1967. Chairman of fundraising committee was I. Camelgar with P. Dombrowski serving as secretary.
In picture (left to right) are: Isadore Brown, chairman of the Stashover Young Men's Society; Mrs. Samuel Kates, chairlady, Stashover Young Ladies' Auxiliary; Mr. Berger; and Max Kauffman, Vice-Chairman of the Society.

CAMPAIGN CONSULTATION MEETING. — Seated, left to right: Mrs. Joseph Lunenfeld; Benjamin Schneider, Executive Director, United Jewish Welfare Fund; Morrie Latchman, chairman, Campaign Planning Committee; Charles Kent, chairman, Cash Collections; Julius Weiner; Jack Oberman; Sam Fegenbaum; Mark A. Levy, Mrs. A. Levine, President, Federation of Jewish Women's Organizations, and Joseph Lunenfeld, back to camera.

AT CAMPAIGN BREAKFAST. — Left to right: Rabbi Isaac Freeman of Beth Tzedec Congregation; Sydney Robins, Co-Chairman, Barristers Division; Joseph Silver, co-chairman, Automotive Division; Jack Hershoran; Dr. M. D. Charendoff, Co-Chairman, Physicians Division, and Irwin Pasternak.
The Breakfast took place last Sunday at Toronto's Shaarei Tefillah Synagogue.

MONTREAL NOTES

ISRAELI EXPORTS TO CANADA ON THE INCREASE

At a recently held reception honoring Canadian firms dealing with Israel, Moshe Golan, Israel's Trade Commissioner to Canada, announced that Israel's exports to Canada for the first ten months of 1967 reveal a 15% increase.

Items exported here include cut diamonds, citrus fruit, cotton yarns, plastic laminated sheets, plumbing supplies.

Golan stated that 1968 promises to be an even better year. Canada, which virtually has no import restrictions and relatively low customs tariffs, offers an attractive and lucrative market for Israeli products.

DEMONSTRATION

Shevet Achim Sisterhood, Kol Yisrael Sisterhood held on Monday afternoon a tupperware demonstration.

BRIDGE NIGHT

Sisterhood of Temple Emanu-El held a Bridge-with-the-Experts night Monday.

REVIEW

Shaare Zion Sisterhood will hold its Breakfast Book Review on Tuesday, January 16th. Mrs. Ruth Wisse will review The Manor, by Isaac Bashevis Singer.

SISTERHOOD MEET

Next meeting of the Sisterhood Tifereth Beth David Jerusalem will be held coming Monday evening. Benjamin Herson will present a book review of The Chosen.

AUXILIARY MEET

Women's Auxiliary of the Jewish General Hospital met Wednesday afternoon.

DOCTOR SPOKE

Dr. M. Gelfand, chief obstetrician and gynecologist of the Jewish General Hospital, discussed modern advances in his fields of specialization at a meeting of Congregation Beth Tikvah, Tuesday evening.

TTT TOWERS DRUG SALE

Because we believe low cost prescription service to be part of our professional responsibility, our graduate pharmacists will compound your prescriptions at the lowest possible cost to you. We reserve the right to limit quantities. Pharmacies operated by Kent Drugs Ltd.

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12 Tablets Or 15-CC Drops! 'CORIDICIN' TABLETS 89c Value! 57¢ each; PEDIATRIC DROPS 1.49 Value! 97¢ each — Tablets for relief of head cold congestion, drops for colds, fever
Save 67c! 4-Oz. 'ACTIFED' SYRUP — 1.74 Value! 1.07 each — Fast-acting decongestant, eases cold and hay fever misery!
Nose Drops! 1-Oz. 'PRIVINE' — Quickly eases stuffy nose of colds and hay fever! Save 42c! 1.25 Value! 63¢ each
Relieves Stuffy Noses! 4-Oz. 'TRIAMINIC' SYRUP — 'Triaminic'... quickly relieves congestion of head colds! Save 68c! 1.75 Value! 1.07 each
30-Tablet Size! 'SINUTABS' — Quickly eases sinus headache and cold symptoms! Save 60c! 2.29 Value! 1.69 each

Relax and Calm Upset Nerves ...Day and Night — REPOZ
75-Tablet Size! 'ROLAIDS' — "Fast, safe relief of stomach acidity"! 1.09 Value! 83¢ each
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Green Shield Prescription Plan
Save 93c! 12-Oz. 'METAMUCIL' — Bland, non-irritating laxative! 3.50 Value! 2.57 each
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16-Oz. Laxative! 'AGAROL' — Save 52c... on this popular aid for constipation! 1.45 Value! 93¢ each
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3 Sizes! 'Debut' BRUSH ROLLERS — Your Choice 47¢ pkg.

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